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THE PRACTICE OF PIETIE:

Directing a CHRISTIAN how to walke that he may please God.

Inlarged by the Author: The last Edition.

Pietie hath the promise 1 Tim. 4. 8.

REDEEME THE TIME Eph. 5.

WATCH Matth. 25.



LONDON
Printed for Philip Chetwind 1675

To the high and mighty

PRINCE

CHARLES,

Prince of Wales.

CHRIST JESUS, *the* PRINCE *of Princes, bleſs your Highneſs with length of days; and an increaſe of all Graces, which may make you truly proſperous in this life, and Eternally happy in that which is to come.* 1 Tim. 6. 15. Rev. 1. 14.

Jonathan *ſhot a three Arrows, to drive* David *further off from* Sauls *fury: and this is the third Epiſtle which I have written, to draw your Highneſs nearer to Gods favour, by directing your* b *youth, to ſeek after the God of* David, *(and of* Jacob *your Father. Not but that I know, that your Highneſs doth this without my* c *admunition; but becauſe I would, with the Apoſtle, have you to* d *abound in every Grace, in Faith and Knowledg, and in all diligence, and in your love to Gods ſervice and true Religion. Never was there more need of plain and unfained Admonition: For the Comick, in that ſaying, ſeems but to have propheſied of our times,* Obſequium amicos, Veritas odium parit. *And no marvel; ſeeing that we are faln into the dregs of time, which being the laſt, muſt needs be the worſt dayes: And how can there be worſe, ſeeing Vanity knows not how to be vainer, nor Wickedneſs how to be more wicked? And whereas heretofore thoſe have been counted moſt holy, who have* 2 1 Sam. 20. 20. b 2 Chr. 34. 3. c Qui monet ut faciat, quod jam facis, ipſe monendo laudat, & hortatu comprobat acta ſua. d 2 Cor. 8. 7.

*shewed themselves most zealous in their Religion: They are now reputed most discreet, who can make the least profession of their Faith. And that these are the last dayes, appears evidently; because the Security of mens eternal state hath so overwhelmed (as CHRIST foretold it should) all sorts, that most who now live, are become lovers of pleasures, more than lovers of GOD: And of these who pretend to love GOD, O GOD! What sanctified heart can but bleed, to behold how seldom they come to Prayers? How irreverently they hear Gods word? What strangers they are at the Lords Table? What assiduous spectators they are at Stage plays? Where (being Christians) they can sport themselves, to hear the Vassals of the a Devil scoffing Religion, and blasphemously abusing phrases of holy Scripture on their Stages, as familiarly as they use their Tobacco-Pipes in their Bibbing-houses. So that he who would now-adayes seek in most Christians for the power, shall scarce almost find the very shew of Godliness. Never was there more sinning, never less remorse for sin. Never was the b Judge nearer to come, never was there so little preparation for his coming. And if the Bridegroom should now come, how many (who think themselves wise enough, and full of all knowledge) would be found * foolish Vir-*

Mat. 25. 1. &c. 2 Tim 3. 4.

a Exemplum accidit mulieris, Domino teste, quæ ad theatrum adiit, & inde cum Dæmonio redit. Itaque in exorcismo cum oneraretur immundus spiritus, quod anus esset fidelem aggredi: Constanter & justissime quidem (inquit) feci: in meam juveni. Tert. de Spect. lib. 2. c. 26. Therefore Tertullian in c. 25. calls the Stage, Diaboli Ecclesiam & Cathedram pestilentiarum. b Jam. 5. 9. Rev. 22. 20. * Mat. 25. 8.

gins, without one drop of the Oyl of saving Faith in their Lamps? For the greatest wisdom of most men in this age, consists in being wise, first, to deceive others, and in the end, to deceive themselves.

And if sometimes some good Book haps into their hands, or some good motion cometh into their heads, whereby they are put in mind to consider the uncertainty of this life present; or how weak assurance they have of eternal life, if this were ended: and how they have some secret sins, for which they must needs repent here, or be punished for them in Hell hereafter: Security then forthwith whispers the Hypocrite in the ear, that although it be fit to think of these things, yet, it is not yet time; and that he is yet young enough (though he cannot but know, that many millions as young as himself are already in Hell, for want of timely repentance.) Presumption warranteth him in the other ear, that he may have time hereafter, at his leisure to repent: and that howsoever others die, yet he is far enough from death, and therefore may boldly take yet a longer time to enjoy his sweet pleasures, and to increase his wealth and greatness. And hereupon (like Solomon's sluggard) he yields him Prov. 6.10. self to a little more sleep, a little more slumber, a little more folding of the hands to sleep in his former sins: till at last, Despair (Securities ugly Hand maid) comes in unlooked for, and shews him his Hour-glass; dolefully telling him, that his time is past, and that nothing now remains, but to die, and be damned. Let not this seem

ſtrange to any, for too many have found it too true; and more, without more grace, are like to be thus ſoothed to their end, and in the end ſnared to their endleſs perdition.

Jude. verſ. 3. *In my deſire therefore of the common Salvation, but eſpecially of your Highneſs everlaſting welfare, I have endeavoured to extract (out of the Chaos of endleſs controverſies) the old Practice of true Piety, which flouriſhed before theſe Controverſies were hatched: Which my poor Labours (in a ſhort while) come now forth again the* 13th. *time, under the gracious protection of your Highneſs favour, and by their entertainment, ſeem not to be altogether unwelcome to the Church of Chriſt. If to be pious, hath in all ages been held the trueſt honour; how much more honourable is it, in ſo impious an age, to be the true Patron and Pattern of Piety? Piety made* David, Solomon, Jehoſaphat, Eze.hias, Joſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the Sixth, Queen* Elizabeth, *Prince* Henry, *and other religious Princes to be ſo honoured; that their names (ſince their deaths) ſmell in the Church of* GOD *like a precious Ointment, and their remembrance is ſweet as Honey in all mouths, and as Muſick at a Banquet of Wine: When as the lives of others who have been godleſs and irreligious Princes, do rot and ſtink in the memory of Gods people. And what honour is it for great men to have great Titles on Earth;* When God counts their Names unworthy to be written *a* in his Book of life in Heaven?

Eccleſ. 7. 3. Eccluſ 49. 1.

a Luke 10. 20. Rev. 17. 8.

It

It is Piety that embalmes a Prince his good name, and makes his face to shine before men, and glorifies his Soul among Angels. For as Moses his face, by often talking with God, shined in the eyes of the people: So by frequent praying (which is our talking with God) and hearing the Word, (which is Gods speaking unto us) we shall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. And seeing this life is uncertain to all, especially to Princes; what argument is more fit, both for Princes and People to study, than that which teacheth sinful man to deny himself, by mortifying his corruption; that he may enjoy Christ, the Author of his salvation: to renounce these false and momentany pleasures of the world, that he may attain to the true and eternal joys of Heaven: and to make them truly honourable before God in Piety, who are now only honourable before men in vanity? What charges soever we spend in earthly vanities, for the most part, they either die before us, or we shortly die after them: But what we spend like * Mary in the Practice of Piety, shall remain our true memorial for ever. For a Piety hath the promise of this life, and of that which shall never end. But b without Piety, there is no internal comfort to be found in Conscience, nor external peace to be looked for in the world, nor any eternal Happiness to be hoped for in Heaven. How can Piety but promise to herself a Zealous Patron of your Highness, being the sole Son and Heir of so gracious and

Exod. 34.29, 30.

2 Cor. 3.18.

* Mar. 26.13.

a 1 Tim. 4.8.

b principibus ad salutem sola sanctis vera est pietas: absque illa vero nihil est vel exercitus, vel imperatoris fortitudo, vel apparatus reliquus. Sozom. Eccles. hist. li. 9. c. 1.

great a Monarch; who is not only the Defender of the Faith by Title, but also a Defender of the Faith in Truth: as the Christian World hath taken notice, by his learned confuting of Bellarmine's over-spreading Hereſies; and his ſuppreſſing in the blade of Vorſtius Athean Blaſphemies? And how eaſie it is for your Highneſs to equal (if not to exceed) all that went before you, in Grace and Greatneſs, if you do but ſet your hearts to ſeek, and to ſerve God; conſidering how religiouſly your Highneſs hath been educated by godly and vertuous c Governours and Tutors; as alſo that you live in ſuch a time, wherein Gods providence and the Kings religious care have placed over this Church (to the unſpeakable comfort thereof,) d another venerable * Jehoiada, that doth good in our Iſrael, both towards God and towards his Houſe: of whom your Highneſs at all times, in all doubts, may learn the ſincerity of Religion, for the Salvation of your inward Soul, and the wiſeſt counſel for the direction of your outward ſtate? And to excite you the rather, to the zealous Practice of Divine Piety; often ſuppoſe with your ſelf, that your Highneſs hears your religious Father James ſpeaking unto you, as ſometimes holy David ſpake to his Son Solomon: *And thou* Charles *my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts: if thou ſeek him, he will be found of thee; but if thou forſake him, he will caſt thee off for ever.*

c The honourable Sir Robert Cary Knight, and the religious Lady Cary his wife, Mr. Thom. Murray, Sir James Fullerton.

d The gracious Archbiſhop of Canterbury.

* 2 Chr. 24. 2 Chr. 15.

To

To help you the better to ſeek and to ſerve this God Almighty, who muſt be your chief Protector in life, and only Comfort in death: I here once again, on my bended knees, offer my old Mite new ſtampt, into your Highneſs hands: daily for your Highneſs offering up unto the moſt High, my humbleſt prayers, that as you grow in age and ſtature; ſo you may (like your Maſter Chriſt) increaſe in wiſdom and favour with God and all good men. This ſuit will I never ceaſe. In all other matters I will ever reſt,

Your Highneſs humble Servant,
during life to be commanded,
LEWES BAILY.

Ad CAROLUM Principem.

Tolle malos, extolle Pios, cognoſce Teipſum,
Sacra tene, Pacī conſule, diſce pati!

TO THE Devout READER.

I Had not purpoſed to enlarge the laſt Edition, ſave that the importunity of many devoutly diſpoſed, prevailed with me, to add ſome points and to amplifie others. To ſatisfie whoſe Godly requeſt, I have done my beſt endeavour; and withal finiſhed all that I intend in this argument. If thou ſhalt hereby reap any more profit, give God the more praiſe: And remember him in thy prayers, who hath vowed both his life and his labours, to further thy ſalvation as his own. Farewel in the Lord Jeſus.

THE

THE PRACTICE OF PIETY.

Directing a Christian how to walk that he may please God.

WHoever thou art that lookest into this Book, never undertake to read it, unless thou first resolvest to become from thy heart, an unfained Practitioner of Piety. Yet read it, and that speedily, lest before thou hast read it over, God (by some unexpected death) cut thee off, for thine inveterate Impiety.

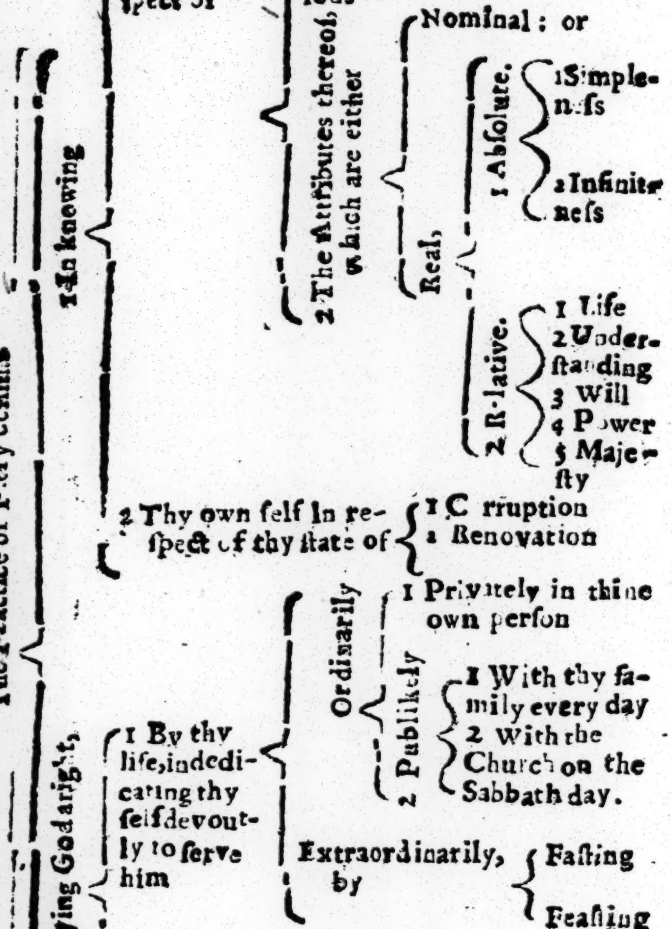
Unless that a man doth truly know God, he neither can nor will worship him aright: for how can a man *a* love him, whom he knoweth not? and who will worship him, whose help a man thinks he needeth not? and how shall a man seek remedy by Grace, who never understood his misery by Nature? Therefore (saith the *b* Apostle) *He that cometh to God, must believe that God is, and that he is a rewarder of them that seek him.*

c And for as much as there can be no true Piety, without the knowledge of God; nor any good practice, without the knowledg of a mans own

a Tum Deum amare libet, cum persuasum habemus ipsum esse optimum, maximum, ubique præsentem, & omnia in nobis efficientem, eum in quo vivimus, movemus, & simus.

Bucer. in Psal. 115. b Heb. 11. 6. c Data imprimis opera est, ut Deum norimus, quorquot fælices esse volumus. Quid noscis, si teipsum nescis?

sel


The Practice of Piety consists
1 In knowing
1 The essence of God, and that in respect of
1 The divers manner of being therein, which are three persons:
1 Father
2 Son
3 Holy Ghost
2 The Attributes thereof, which are either
Nominal: or
Real,
1 Absolute.
1 Simpleness
2 Infiniteness
2 Relative.
1 Life
2 Understanding
3 Will
4 Power
5 Majesty
2 Thy own self in respect of thy state of
1 Corruption
2 Renovation
2 In glorifying God aright,
1 By thy life, in dedicating thy self devoutly to serve him
Ordinarily
1 Privately in thine own person
2 Publikely
1 With thy family every day
2 With the Church on the Sabbath day.
Extraordinarily, by
Fasting
Feasting
By thy death, in dying
1 In the Lord
2 For the Lord

ſelf: we will therefore lay down the knowledg of Gods Majeſty, and Mans Miſery, as the firſt and chiefeſt grounds of the Practice of Piety.

A plain deſcription of the Eſſence and Attributes of God, out of the holy Scripture, ſo far forth as every Chriſtian muſt competently know, and neceſſarily believe, that will be ſaved.

ALthough no creature can define what God is, becauſe he is * incomprehenſible, and dwelling in inacceſſible light: yet it hath pleaſed his Majeſty to reveal himſelf in his Word unto us, ſo far as our weak capacity can beſt conceive him. Thus:

God is that a *one* b *ſpiritual and* c *infinitely* d *perfect* e *Eſſence, whoſe being is of himſelf eternally.*

In the Divine Eſſence, we are to conſider 2 things: Firſt, the divers manner of being therein: Secondly, the Attributes thereof.

The divers manner of being therein, are called *g* perſons.

A perſon is a *h* diſtinct ſubſiſtence of the *i* whole God-head.

There are *k* three Divine Perſons, the Father, the Son, and the Holy Ghoſt: Theſe three Perſons are not three ſeveral ſubſtances, but three diſtinct ſubſiſtences; or three divers

* Pſal. 145 3. 1 Tim. 6.16.

a Deut. 4.35. & 32, 39. & 6,4. Iſa 45. 5,6,7,8 1 Cor. 8 4. Eph.4. 5,6. 1 Tim. 2. 5.

b John. 4.24. 2 Cor. 3.17.

c 1 Kin. 8 17. Pſalm 147. 5.

d Deut. 12.4.

e Exod. 3 14. 1 1 Cor. 8.6. Act. 17 25.

Rom.11.36. *g* Heb.1.3. *h* John 1.1. & 5.31,37. & 8.16. *i* Col.2.9. *k* Gen.1.26. & 3,22. & 11,7. Exod.20.2. Hoſ.14.7. Iſa 63. 9,10. Zach.3.2. Hag.2.5,6. 1 John 5.7. Matth.3.16,17. & 28,29. John 14.26. 2 Cor.13.13.

manner

manner of beings of *b one and the same substance*, and Divine Essence. So that a Person in the Godhead, is an individual understanding, and incommunicable subsistence, living of it self, and not sustained by another.

In the unity of the Godhead, there is as a *c plurality*, which is not accidental, (for God is a most pure act, and admits no accidents:) nor essential, (for God is one Essence only:) but * *personal.*

The persons in this one Essence are but three. In this d *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The Divine Essence in it self is neither divided nor distinguished. But the three Persons in the Divine Essence are distinguished among themselves three manner of ways.

1. *By their Names.* 2. *By their Order.* 3. *By their Actions.*

1. *By their Names, thus:*

THE first person is named the Father; first, in respect of his *e* natural Son Christ: secondly in respect of the Elect his *f* adopted Sons, that is, those who being not his Sons by Nature, are made his Sons by Grace.

The second person is named the g *Son*, because he is h *begotten of his* i *Fa-*

b Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia Aug. lib. 6. de Tri. cap. ult.

c Gen. 1. 26. & 3. 22. & 11. 7. Isa. 6. 8.

* Personæ divinitatis distinguuntur personaliter.

d Deus est individuus in Trinitate, & inconfuse trinus in unitate. Iustin. in ict. pis.

e Matth. 11. 27. & 3, 17. f Isa. 63. 14, 15. g Prov. 30. 4. h Psal. 2. 7. i Heb. 1. 3. Phil. 2. 6.

hers ſubſtance or nature: and he is called he Word. 1. Becauſe the *a* conception of a Word in mans mind, is the neareſt thing, that in ſome ſort can ſhadow unto us the manner, how he is eternally begotten of his Fathers ſubſtance; and in this reſpect he is alſo called the *Wiſdom of his Father*, Prov. 8. 12. Secondly, becauſe that by *b* him, the Father hath from the beginning declared his will for our ſalvation: hence called *logos, quaſi legon*, the perſon ſpeaking with, or by the Father. Thirdly, becauſe he is the *chief c argument* of all the Word of God; or that Word, whereof God ſpake, when he promiſed the bleſſed Seed to the Fathers, under the Old Teſtament.

The third Perſon is named the *d* holy Ghoſt: firſt, becauſe he is *e* ſpiritual without a body; Secondly, becauſe he is ſpired, and as it were breathed from both the *f* Father and the Son; that is, proceedeth from them both. And he is called holy, both becauſe he is *g* holy in his own nature, and alſo the immediate * *ſanctifier of all Gods Elect people.*

a Baſil. ſup ſ. Iohan. Sicut mens cogitando in ſeipſam reflectitur, & logon internum gignit; ita mens illa æterna, quæ eſt Deus Pater, in ſeipſam intelligendo reflexa, logon æternum modo ineffabili genuit: & ſicut exterior logos, logou interioris ef-

gies quaſi eſt; ita æternus ille logos hypoſtaticos æterni Patris imago eſt & majeſtatis character, Heb. 1.3. b Iohn 1.18. Iren. l.4. c 14. c Acts 10. 43. Heb. 1. 1. Luke 24. 27. John 5. 45. Act. 3. 22, 23, 24. d Iſa. 63. 10. 2 Cor. 13. 13. e 1 John 4. 14. 1 Cor. 3. 17. f John 20. 21, 22. Gal. 4. 6. John 25, 26. g 1 Pet. 1. 15, 16. * 2 Cor. 3. 18. 1 Theſ. 5 23. 1 Pet. 1. 2.

2. By their Order; Thus:

THe persons of the Godhead are either the Father, or those which are *b* of the Father.

The Father is the *c* first person of the glorious Trinity, *d* having neither his being nor beginning of any other, but of himself, begetting his Son and together with his Son, sending forth the holy Ghost from everlasting. The persons which are of the Father, are those, who in respect of their personal existence, have the whole divine Essence eternally communicated unto them from the Father. And those are either from the Father alone, as the Son; or from the Father and the Son, as the holy Ghost.

The Son is the second Person of the glorious Trinity, & the only begotten Son of his Father, not by grace, but by nature; having his *e* being of the Father alone, and the whole being of his Father, by an eternal, & incomprehensible generation: and with the Father sendeth forth the holy Ghost. In respect of his absolute Essence, he is of himself, but in respect of his Person, he is, by an eternal generation, of his Father. For the Essence doth not beget

b Orig. essentiæ in di. i. nisi nulla est: origo personarum locum habet in filio & spiritu sancto. Pater enim est prior filio, non tempore, sed ordine. Alsted.

c Mat. 28.19. 1 Ioan 5.7.

d Ideo dicitur Pater anarchos & agennetos.

e Filius Dei, ho logos, quoad essentiam absolutam, est quidem a seipso, & autotheos; sed ratione tropou huparxeos, sive esse personalis, per æternam generationem a Patre existit: ideoque non est autousios. John 6. 38, 39. John 5. 19. Mich. 5. 1. John 1. 1.

an

n Eſſence; but the *a* perſon of the Father begetteth the perſon of the Son; and ſo he is God of God, and hath from his Father the beginning of his perſon and Order, but not of Eſſence and time.

The holy Ghoſt is the third perſon of the bleſſed Trinity, *b* proceeding and ſent forth equally from *c* both the Father and the Son, by an eternal and incomprehenſible ſpiration: as the Son receiveth the whole divine Eſſence by generation, ſo the Holy Ghoſt receiveth it wholly by inſpiration.

This Order betwixt the three perſons appears, in that the Father begetting, muſt in order be before the Son begotten; and the Father and Son, before the Holy Ghoſt proceeding from both.

This Order ſerves to ſet forth unto us two things: firſt the manner how the Trinity worketh in their external actions: as that the Father worketh of himſelf, by the Son and the Holy Ghoſt; the Son from the Father, by the holy Ghoſt; the holy Ghoſt from the Father and the Son. Secondly, to diſtinguiſh the firſt and immediate beginning, from which thoſe external and common Actions do flow. Hence

a Pſal. 2.7. Heb. 1.5 Aliud eſt habere eſſentiam divinam a ſeipſo, & habere eſſentiam divinam a ſe ipſa exiſtentem: remota en m relatione ad Patrem ſola retinet eſſentia, quæ eſt a ſeipſa: hinc filius dicitur principiatus, non eſſentiatus. Th. Sum. p. q 33.

b Ioh. 15 26. & 16. 15. therefore Rom. 8. 9.

c Spiritus S. a Patre & a Filio procedit, tanquam ab uno & eodem principio, in duab9 tantum perſonis ſubſiſtente, non autem tanquam a duobus ac diverſis principiis.

it is, that foraſmuch as the Father is the fountain and original of the Trinity, the beginning of all external working; the *a* Name of God in relation, and the title of Creatour in the Creed, are given in a ſpecial manner to the Father, our Redemption to the Son and our ſanctification to the perſon of the holy Ghoſt, as the immediate agents of theſe Actions. And this alſo is the cauſe, why the Son, as he is Mediatour, referreth all things to the *b* Father, not to the Holy Ghoſt: and that the Scripture ſo often ſaith, that we are *c* reconciled to the Father.

This divine order or Oeconomy excepted, there is neither firſt nor laſt, neither ſuperiority nor inferiority among the three perſons, but for Nature they are coeſſential, for Dignity coequal, for time coeternal.

The whole divine Eſſence is in every one of the three Perſons; but it was incarnated *d* only in the ſecond perſon of the Word, and not in the perſon of the Father, or of the Holy Ghoſt, for three Reaſons.

Firſt, that God the Father might the rather ſet forth the greatneſs of his love to Mankind, in giving his firſt and only begotten Son, to be

a Hinc Dei nomen ſæpe in ſcripturis Patri cat exochen tribuitur, John 14.1. Rom. 8.3. 1Cor. 8 6. 1Cor. 1.24. 6Mat. 11.25, 26, 27 John 5.19. 20,21, 22,23. & 11. 41,42. & 12. 49. c2Cor 5.18. &c.

d In carnatio verbi proprie non Patri, nec Spiritui ſancto, niſi cata eudokian kai thaumatourgian competit. Damaſ. 1. de orth. fi l. c. 13. Implevit carnem Chriſti Pater & Spiritus S. ſed majeſtate, non ſuſceptione. Aug. ſerm. 3. de Tem. Iohn 3. 16. Rom. 8. 11. & 5.8, 10. Hoc mirum fœdus ſemper menscogitet, uno hoc, ne dubita, fœdere, parta ſalus. Melanct.

incarna-

incarnated, and to ſuffer death for mans ſalvation.

Secondly, * that he who was in his Divinity the Son of God, ſhould be in his humanity the Son of Man: leſt the name of Son ſhould paſs unto another, who by his eternal Nativity was not the Son.

Thirdly, *a* becauſe it was meeteſt that that perſon, who is the ſubſtantial Image of his eternal Father, ſhould reſtore in us the ſpiritual Image of God, which we had loſt.

In the Incarnation, the Godhead was not turned into the Manhood, nor the Manhood into the Godhead, but the Godhead, as it is the ſecond perſon or Word, aſſumed unto it the Manhood; that is, the whole nature of man body and ſoul, and all the natural properties & *b* infirmities thereof, ſin excepted.

The ſecond Perſon took not upon him the *c* perſon of man, but the Nature of man. So that the humane nature hath no perſonal ſubſiſtence of its own (for then there ſhould be two

Ut quī erat in divinitate Dei filius, fieret in humanitate hominis filius: ne nomen filii ad alterum transiret, qui non eſſet æterna nativitate filius, Aug. a Congruebat filium aſſumere humanam naturam. Ut hæc perſona quæ

eſt ſubſtantialis imago æterni Patris, reſtitueret imaginem Dei in nobis corruptam. Athan. Heb. 2. 17, 18. & 4. 15. b Infirmitates meræ privationis, non prayæ diſpoſitionis. c Humana natura eſt diſtinctum individuum a natura divina etſi non ſit diſtincta perſona, Rock. Syſt. Theol. l. 3. p. 119. * Uniri Hypoſtatice Deum & hominem, nihil eſt aliud quam naturam humanam non habere propriam exiſtentiam, ſed aſſumptam eſſe a verbo æterno, ad ipſam verbi ſubſiſtentiam. Bellar. de incarn. lib. 3. c. 8.

Per-

Persons in Christ,) but it subsisteth in the Word, the second person. For as the soul and body make but one Person of Man; so the Godhead and Manhood make but one Person of Christ.

The two Natures of the Godhead and Manhood are so really united by *a personal union, that as they can never be separated asunder, so are they not *b* confounded; but remain still distinguished by their several and Essential proprieties, which they had before they were united. As for example, the infiniteness of the Divine, is not communicated to the humane nature; nor the finiteness of the humane, to the Divine Nature.

Yet by reason of this personal union, there is such a communion of the properties of both natures, that that which is proper to the one, is sometimes attributed to the other nature. As, that God *c purchased the Church with his own bloud*: and *d that he will judg the world by that Man whom he hath appointed*. Hence also it is, that though the Humanity of Christ be *e* a created, and therefore a finite and limited nature, and cannot be every where present by actual position or local extension, according to his *f* natural being: yet because it hath communicated unto it the personal subsistence of the Son of God, which is infinite, and without limitation; and is so united with God, that it is no where severed from God; the body of Christ,

b Salvis & distinctis manentibus proprietatibus naturæ tam assumentis, quam assumptæ.

c Act. 20.28.

d Act. 27.31.

e D. Field of the church book 3. cap. 35.

f Secundum esse naturale Christus non est ubique.

Christ, in respect of his *a* personal being may rightly be said to be every where.

a See eundum esse personale Christus est ubique.

3. *The Actions by which the three persons be distinguished.*

THe actions are of two sorts: either External, respecting the creatures; and those are after a sort common to every one of the three Persons: or Internal, respecting the Persons only among themselves, and are altogether incommunicable.

The *a* External and communicable actions of the three persons are these.

a In operibus ad extra tres personæ operantur simul, servato Ordine personarum in operando.

The creation of the World, peculiarly belonging to God the Father: The Redemption of the Church, to God the Son: And the sanctification of the Elect, to God the Holy Ghost. But because the *b* Father created, and still governeth the World by the Son in the Holy Ghost; therefore these external actions are indifferently, in *c* Scripture, often mes ascribed to each of the three persons, and therefore called communicable and divided Actions.

b *Rom.* 11.36, c As

The Internal and incommunicable Actions, or proprieties of the three Persons, are these:

redemption, Acts 20.28.

1. To beget: and that belongeth only to the Father: & sanctification, 1 Pet. 1.2. to the Father: Creation, 1 John 3. and Sanctification, 1 Cor. 1.2. to the Son: Creation, Psal. 33.6. and Redemption Eph. 4.30. to the holy Ghost: joyntly all to each, 1 Cor. 6.11. Opera Trinitatis ad extra indivisa, ad intus divisa.

only to the Father; who is neither made, created, nor begotten of any.

2. To be begotten: and that belongeth only to the Son; who is of the Father alone; not made, nor created, but begotten.

3. To proceed from both: and that belongeth only to the holy Ghost; who is of the Father and the Son, neither made, created, nor begotten, but proceeding.

So that when we say, that the Divine a Essence is in the Father unbegotten, in the Son begotten, and in the Holy Ghost proceeding: we make not three Essences, but only shew the divers manners of subsisting, by which the same most simple, eternal and unbegotten Essence subsisteth in each person: namely, that it is in the Father by generation, that it is in the Son communicated from the Father by generation, and in the holy Ghost, communicated from both the Father and the Son, by proceeding.

These are incommunicable Actions; and do make, not an essential, accidental, or rational, but a real distinction betwixt the three Persons. So that he who is the Father in the Trinity, is not the Son: He who is the Son in the Trinity, is not the Father: He who is the Holy Ghost in the Trinity, is neither the Son, nor the Father, but the Spirit, proceeding from both: though there is but one and the same Essence common to a all three. Nazianz.

a Personæ nomen, non est aliquid ab essentia abstractum ac separatum. Fajus Toes. disp. 2.

Persona est ipsa essentia divina, contracta ad certum & peculiarem subsistendi modum Zanchius. Persona gignit & gignitur: Essentia nec gignit, nec gignitur, sed communicatur, Alsted.

a Quum unum cogito, trium incomprehensibili luce involver,

As

As therefore we believe, that the Father is God, the Son is God, and the holy Ghost is God: so we likewise believe, that God is the Father, God is the Son, and God is the holy Ghost. But by reason of this real distinction, the person of the one is not, nor never can be the person of the other. The three Persons therefore of the Godhead do not differ from the Essence, but *b* formally; but they differ really one from another, and so are distinguished by their hypostatical properties. As the Father is God begetting God the Son; the Son is God begotten of God the Father; and the holy Ghost is God proceeding from both God the Father, & God the Son. Hence it is, that the Scriptures use the name of God two manner of ways: Either *c* Essentially, and then it signifieth the three Persons conjoyntly; or *d* Personally, and then by a Synecdoche it signifieth but one of the three Persons in the Godhead. As the Father, 1 *Tim.* 2. 5. or the Son, *Act* 20. 28. 1 *Tim.* 3 16. or the Holy Ghost, *Act.* 5. 4. 2 *Cor.* 6 16.

b Quamvis persona cum essentia non sit omnino idem, non tamen ab ea est omnino aliud: differt enim non numero, quia sic in divinis foret quaternitas, non re, quia essentia de personis

And because the Divine Essence (common to all the three Persons) is

prædicatur; sed formaliter to logo, sive ratione ratiocinante, Essentia divina non differt à personis, ut res à rebus. sed ut res à suis modis: nam in Deo non est res & res, sed res & modus rei. c Nomen Dei essentialiter positum, non minus Filium & Spiritum sanctum, quam Patrem designat. d Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate, & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse vero, vita æterna. Bern.

but

but one, we call the ſame, Unity. But becauſe there be three diſtinct perſons in this one indiviſible Eſſence, we call the ſame, Trinity. *a* So that this Unity in Trinity, and Trinity in Unity, is holy *b* myſtery, rather to be religiouſly adored by faith, than *c* curiouſly ſearched by reaſon, further than God hath revealed in his Word.

a Neq; ad loquendum digne de Deo lingua ſufficit, neque ad percipiendum intellectus prævalet: magis ergo glorificanos convenit Deum, quod talis eſt, qui & intellectum tranſcendit, & cognitionis initium ſuperat, Chryſoſt. Hom. 2. He

b De Deo loqui etiam vera periculoſiſſimum eſt. Ar

c Lingua, mente, & cogitatione horreſco, quoties de D ſermonem habeo, Nazianz.

Thus far of the divers manner of being in the Divine Eſſence: Now of the Attributes thereof.

ATtributes are certain deſcriptions of the Divine Eſſence, delivered in the Scriptures, according to the weakneſs of *a* our capacity, to help us the better to underſtand the nature of Gods Eſſence, and to diſcern it from all other Eſſences

a Condeſcendit non bis Deus, ut nos conſurgamus ei, Au. de ſpec. c. 112.

The Attributes of God are of two ſorts: either nominal, or real.

The Nominal Attributes are of three ſorts: firſt, thoſe which ſignifie God's Eſſence: ſecondly, the Perſons in the Eſſence: thirdly, thoſe which ſignifie his eſſential works.

b Exod. 15. 3. Ab Havah vel Hajah, Eſſe: nam ita Deus eſt a ſeipſo, ut ſit ſuum eſſe, & autoon. Omnes hujus nominis literæ ſunt ſpirituales, ut denotetur Deum e ſpiritum. P. Mar. loc. com. cap. 18. P. Montan. de ar ſerm. c. 1.

Of the firſt ſort, is the name *b* Jeh

ah, or rather *a Jehueh*, which ſignifieth eternal being of himſelf; in whom being without all beginning and end, all other beings both begin and end, Iſa 42.8. Pſal. 83.18.

God *b* tells *Moſes*, Exod.6.3. *That he was not known to* Abraham, Iſaac, *and* Jacob, *by his name* Jehovah. Not but that they knew this to be the name of God: for they uſed it in all their prayers: but becauſe they lived not to ſee God effecting in deed, that which he promiſed them; in graciouſly delivering their Seed out of *Egypt*, and in giving them the real poſſeſſion of *Canaans* land; and ſo to be not only God Almighty, by whom all things were made, but alſo performing in deed to the children, that which he promiſed in his word to the fathers, which this name *Jehovah* eſpecially ſignifieth. And for this cauſe, *Moſes* calls God firſt *Jehovah*, when the univerſal creation had his abſolute being, *Gen.*2.4. And this admirable name is graven on the Decalogues forehead, which was pronounced upon the *Iſraelites* deliverance to be the Rule of Righteouſneſs, after which they ſhould ſerve their Deliverer in the promiſed Land.

This Name is ſo full of Divine Myſteries, that the *Jewes* hold it a ſin to pronounce it. But if it be no ſin to write it, why ſhould it be unlawful to pronounce it?

a Jehovahnon habet plurale, & in ſcripturis ſoli vero Deo tribuitur.

b Lucas Exod. 6.3 intelligendus eſt de gradibus divinarum pateſactionum. Gerard. loc. 3. de Nat. Dei. Eſt uſus ſcripturæ res tunc dicuntur fieri, quando manifeſtæ. Sic dicitur, Spiritus Sanctus nondum, erat Id e, cap. 2. Theod. Epit.

ondum innotuerat. Alſted. Lex. Theol. Quod licet ſcribere, eſſari cur non licebit?

This Holy Name of God teacheth us:

First what God is in himself, namely, an * eternal being of himself.

Secondly, how he is unto others; because that from him all other Creatures have received their being.

Thirdly, that we may confidently believe his promises: for he is named JEHOVAH, not only in respect of being, and causing all things to be; but especially in respect of * his gracious promises, which without fail he will fulfill in his appointed time, and so causeth that to be, which was not before. And so this name is a golden pledge unto us, that because he hath promised, he will surely upon *a* our repentance forgive us all our sins; at the time of death, *b* receive our Souls; and in the resurrection, *c* raise up our bodies in glory to life everlasting.

The second name denoting God's Essence, is EHEIEH; but once read *Exod* 3 14. of the same root that JEHOVAH; and signifieth, I AM, or I WILL BE: For when *Moses* asked God by what name he should call him, God then named himself, Eheje Ascher Eheje; I am that I am, or will be that I will be: signifying, that he is an eternal unchangeable Being. For seeing every Creature is temporary and mutable; no creature can say, *Ero qui ero*, I will be that I will be. This Name in the New Testament is given to our Lord Christ, when he

* Ens æternum autoon Fons est passes ousias.

* In promissionibus Jehovah est ou.

a Isa. 55.7.
b Joh. 12.26. & 14. 2,3.
c Job 6.40. John 11. 5.

is called *Alpha and Omega, The beginning and the ending, which is, which was, and which is to come. The Almighty*, Apoc. 1. 8. For all time past and to come, is aye present before God, And to this name Christ himself alludeth, Joh. 8. 58. *Before* Abraham *was, I AM*,

This Name should teach us likewise to have alwayes present in our minds our first creation, present corruption, and future Glorification: and not content our selves with, I was good, or I will be good, but to be good presently; that when ever God sends for us, he may find us prepared for him.

The third name is JAH, which as it comes of the same root, so is it the contract of JEHOVAH, and signifieth Lord, because he is the *a* beginning and Being of Beings. It is a *b* name for the most part, ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise: and therefore all creatures in Heaven and Earth are commanded to celebrate and praise God in this name JAH.

The fourth is Kurios, Lord, used often in the * New Testament: for Kureo or Kuro signifieth, I am. Hence Kuros signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name JEHOVAH, and is so translated by the seventy Interpreters: for God is so a Lord, that

a Deus est causa causarum & Ens entium.
b Psal. 68. 19. Psal. 101. 18. Psal. 106. 1, 48. Psal. 111. 1, &c. Psal. 112. 1, &c. Psal. 113, 1, 9. Psal. 115. 17, 18. & 116, 19. & 118. 5, 14. & 125. 24.
* Junius interpres.

he is of *a* himself, and Lord of all. This name should always put us in remembrance to *b* obey his commandements, and to fear his judgments, and submit our selves to his blessed will and pleasure, saying with *Eli*, *It is the Lord; let him do what seemeth him good*, 1 Sam 3.18.

a Autokurios. Polan. Synt. Theol. 2.c.6.
b Mal. 1.6.
c Plato in Charylo. Hinc illud. Virgil. Deum namq; ire per omnes terras que tractusq; maris, Zanchius.

The fifth is *Theos*, God, 600 times used in the New Testament: and of prophane writers commonly. Tis derived *e Apo tou theein*, because he runs through, and compasseth all things: or *Apo tou aithein*, which signifieth to burn and kindle; for God is light, and the Author both of Heat, *d* Light, and Life, in all creatures, either immediately of himself, or mediately by secondary causes. The name is used either improperly, or properly: Improperly, when it is given either figuratively to * Magistrates, or falsely to Idols. But when it is properly and absolutely taken, it signifieth the Eternal Essence of God, being above all things, and through all things: giving Life and Light to all Creatures, and preserving and governing them in their wonderful frame and order. * God seeth all in all places: Let us therefore every where take heed what we do in his sight.

d Deus est lux aprositos.
† Iohn 10.34.
1 Cor. 8.5.
† Incumbit nobis necessitas recte vivendi: cum omnia quæ facimus, facta sint coram oculis Judicis cuncta videntis. Bern.

Thus far the names which signifie Gods Essence.

The name which signifieth the Persons in the Essence, is chiefly one, *Elohim.*

Elohim

Elohim ‖ signifieth the mighty Judges: It is a name of the plural number, to expreſs the Trinity of Persons in Unity of Eſſence. And to this purpoſe, the Holy Ghoſt beginneth the Holy Bible with this plural name of God, joyned with a verb of the ſingular number; as *Elohim Bara, Dii creavit,* * *The mighty Gods, as all the three Perſons in the Godhead created.* The Iewes alſo note in the verb ברא *Bara*, conſiſting of three letters, the myſtery of the Trinity. By ב *Beth*, *Ben* the Son: by ר *Reſh*, *Ruah* the Spirit: by א *Aleph*, *Ab* the Father. but this holy Myſterie is more clearlie taught by Moſes, *Gen.*3 22. *And* JEHOVAH *Elohim ſaid, Behold, the Man is become as one of us.* And Gen.19.24. JEHOVAH *rained upon* Sodom *and upon* Gomorah, *brimſtone and fire from* Jehovah *out of heaven*: * that is, God the Son, from God the Father, *who hath committed all judgment unto the Son,* Joh.5.22. See Pſal. 2.6. Iſa.63.9,10. The ſingular number of *Elohim* is *Eloah*, derived of *Alah, he ſware*; becauſe that in all weighty cauſes, when neceſſity requireth an oath to decide the truth, we are only to ſwear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This Name *Eloah* is but ſeldome uſed, as *a Abak.*3.3. *Job* 4.9. *Job* 12 4. and 15, 8, 36, 2. *Pſalm* 18. 32. *Pſalm* 114.7. Once it hath a Noun *b* plural

‖ Nomen Elohim eſt perſonarum diacriticon. Quum Elohim de una perſona dicitur, Synecdochice dicitur propter Eſſentiæ unitatem, Iunius.

* The like you may read, Deut. 6.4. Ioſ.24.19.

a Sic Marcus Arcthuſius in Smyrnenſi Concilio ſanctè exPoſuit, Socrat. Eccleſ. Hiſt.l.1. c.39.

b This place well urged,

d grinded Arius in pieces.

joyned to it, Job 35. 10. *None saith, Where is Eloah Gosai, the Almighty my Makers?* to note the mystery of the eternal Trinity. Many times also *Elohim*, the plural number, is joyned with a verb plural, to express more emphatically this Mystery: as *Gen.* 35. 7. 2 *Sa.* 7. 23. *a* *Josh.* 24. 19. *Jer.* 10. 10. *Elohim* is also sometimes Tropically given to Magistrates, because they are Gods Vicegerents: as to *Moses*, Exod. 7. 1. *Jehovah said unto Moses, I have made thee Elohim to Pharaoh*; that is, I have appointed thee an Embassador, to represent the person of the true Three-one God, and to deliver his message and will unto *Pharaoh*.

a Elohim Kidoschim Hy, Dii sancti ipse.

As oft therefore as we read, or hear this name *Elohim*, it should put us in mind to consider, that in one divine Essence there are three distinct Persons, and that *God is Jehovah Elohim.*

Now follow the names which signifie Gods Essential works, which are these five especially.

1. EL, which is as much as the strong God, *a* and teacheth us, that God is not only most strong, and fortitude it self, in his own Essence; but also that it is he, that giveth all strength and power to all other Creatures. Therefore Christ is called, *Esa.* 9. 6. *El Gibbor, The strong, most mighty God.* Let not Gods children fear the power of enemies, for *El* our God is more strong than they.

a Hence Eli in Hebrew, as Mat. 27. 46. and Eloi in the Syriack, as Mark 15. 34. do signifie, my God.

2 Chron. 32. 8.

2 *Shad*

2. *Shaddai*; *a* that is, Omnipotent. By this name God usually stiled himself to the Patriarchs, I *am El Shaddai, The strong God, Almighty*. Because he is perfectly able to defend his servants from all evil; to bless them with all spiritual and temporal blessings; and to perform all his promises, which he hath made unto them for this life, and that which is to come. This name belongeth only to the Godhead, & to no Creature, no, not to the humanity of Christ. This may teach us, with the Patriarchs, to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. *b Adonai*, my Lord. This name, as the *Massorets* note, is found 134 times in the Old Testament. Analogically it is given to Creatures, but properly it belongeth to God alone. It is used, *Mal. 1. 6.* in the plural number, to note the mistery of the Holy Trinity. If I be Adonim, *Lords, where is my fear?* Adonai the singular, Adonim the plural number. This name is given to Christ, *Dan. 9. 17.* Cause thy Face to shine upon thy sanctuary that is desolate, for Adonai (the Lord Christ) his sake. The hearing of this Holy name, may teach

a The 70 turn it pantokrator: it is derived of Dai, sufficiencie, and the relative shin, the same that Autarkes; or of Shad, a dog, because God feeds his children with sufficiency of all grace, as the loving Mother the Child with the milk of her breasts.

b A name compounde

d of Al My, Adon Lord. Adon derivatur ab Eden, asis: quia Deus est fundamentum & sustentator omnium creaturarum. Hinc Adon Dominus, cui rei domeliæ cura incumbit, & ei tanquam columnæ innititur Quando de creaturis usurpatur Adonai, est Iod cum patach ed de Creatore cum camets. Ab Adonai, manasse videtu thnicorum Athenai.

every man to obey Gods Commandements, to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of Faith) upon his word and promise, and to challenge God in Christ to be his God that he may say with *Thomas*, thou art my Lord and my God.

4. Is Helion; that is, most High: *Psal.* 9 2. *Psal.* 91. 9. & 92, 9. *Dan*, 4. 17, 24, 25, 34. *Acts* 7. 48. This name *Gabriel* giveth unto God; telling the Virgin *Mary*, that the Child which should be born of her, should be the *a* Son of the most High, *Luke* 1. 32. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, that no man should be proud of an earthly honour or greatness, *b* Thirdly, if we desire true dignity, to labour to have communion with GOD in grace and glory.

a So the devil stiled Christ the Son of God, The most high. Luke 8. 28.

b For what is earthly greatness, compared to Gods Highness?

5. *Abba*, a Syriack name, signifying Father, *Rom.* 8. 15. This is sometimes used Essentially, as in the Lords Prayer. Secondly, Personally, as *Mat.* 11. 25. For God is Christs Father by nature, and Christians by adoption and grace. *Christ is called the everlasting Father*, Isa. 9. 6. because he regenerates us under the New Testament. God is also called *c* the Father of light, *Jam.* 1. 17. because God dwelleth in inaccessible light, 1 *Tim.* 6. 16. and is the Authour, not only of the Suns light, but

c Of whose substance the light of the Sun is but a shadow.

ut alſo of all the light, both of na-
ural reaſon and ſupernatural graces,
*which lighteth every man that cometh in-*a Joh.
o the world. This name teacheth us, that 1. 9.
ll the gifts which we receive from
God, proceed from his meer fatherly
ove. Secondly, that we ſhould love
im again, as dear children. Thirdly,
hat we may in all our needs and trou-
les, be bold to call upon him as a Fa-
her, for his help and ſuccour. Thus
hould we not hear of the ſacred
Names of God, but we ſhould thereby
e put in mind of his goodneſs unto
s, and of our duties unto him: And
hen ſhould we find how comfortable
thing it is, to do every thing in the
Name of God. A phraſe uſual in eve-
y mans tongue; but the true comfort
hereof (through ignorance) known
o few mens hearts.

It is a great wiſdom, and an unſpeak-
ble matter for the ſtrengthening of a
Chriſtians Faith, to know, how in the
Meditation of Chriſt, to invocate
God by ſuch a name, as whereby he
ath manifeſted himſelf to be moſt
illing, and beſt able to help and ſuc-
our him in his preſent need or adver-
ity. The ardent deſire of knowing
God, is the ſureſt teſtimony of our
ove to God, and of Gods favour to us.
Becauſe he hath ſet his love upon me, b Pſal.
herefore will I *deliver him: I will ſet him* 91. 14.
n high, becauſe he hath known my name: 15.
e ſhall call upon me, and I will anſwer
im, &c. And it is a great ſtrengthen-

ing of Faith, with understanding to begin every action in the Name of God.

Thus far of the nominal Attributes.

The real Attributes are of two sorts: either absolute, or relative.

The absolute Attributes are such which cannot in any sort agree to any creature, but to God alone.

These are two: *a* Simpleness and *b* Infiniteness.

Simpleness, is that whereby God is void of all composition, division, multiplication, accidents, or parts compounding, either sensible, or intelligible: so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three: because he is three, not by composition of parts, but by co-existence of Persons.

Infiniteness, is that, whereby all things in God are void of all measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other Absolute Attributes.

1 Vnmeasurableness, or ubiquity, whereby he is of infinite extension, *c* filling Heaven and Earth, containing

a Intelligentia habent aliquid simile materiæ, aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentia, sed in actu omnia, imo ipse purus, primus medius ultimus actus. Scal. Exer. 6. Sect. 2. Iust. Mart. In. 129. ad Orthodox.

b Intelligentiæ cum sint entia alia ab infinito Ente, finita esse necesse est, nam duo infinita nequeunt esse, neque in natura, neque extra naturam: Essent n. duo principia prima Scal. exerc. 159. Sect. 3.

c Act. 7.48. Psal. 145. Iob 11.7. &c. 2 Chr. 2.5,6. *Psal. 139. 5. &c. Jer. 23. 23, 24.* Deus est ubique, non ita ut in imidia parte sit dimidius, aut cunquam in majori parte major dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis sphæra, cujus centrum est ubique, circumferentia vero nusquam. Trism.

all

all places, and not contained of any ſpace, place, or bounds, and being no where abſent, is every where preſent.

There are four degrees of Gods preſence: the firſt is Vniverſal by which God is repletively every where, inclusively no where.

Secondly, Special, by which God is ſaid to be in Heaven, becauſe that there his *a* Power, Wiſdom, and Goodneſs is in a more excellent manner ſeen and enjoyed: as alſo becauſe that uſually he doth from thence pour forth his Bleſſings and Judgments.

Thirdly, more ſpecial, by which God *b* dwelleth in his Saints.

Fourthly, moſt ſpecial, and altogether ſingular, by which the whole fulneſs of the Godhead *c* dwelleth in Chriſt bodily.

2 Vnchangeableneſs, whereby God is void of all change: both in reſpect of his *d* Eſſence, and *e* Will.

3. Eternity, whereby God is without beginning of days, or end of time: and without all bounds of *f* preceſſion, or ſucceſſion.

a Pſal. 139 1. Ho. 2. 21. *b* 1 Cor. 3.16. & 6, 19. 2 Cor. 6.16. *c* Col. 2.8. *d* Rom. 1.23. Iſa. 40.18. Pſal. 102. 27. &c. *e* Rev. 1.8. 1 Sam. 15.29

Num. 23.19. Mal. 3.6. Rom. 11.29. Jam. 1.18. *Pœnitentia cum de Deo enunciatur, non affectum in Deo, ſed effectum Dei in hominibus ſignificat,* Alſted. *f* Iſa. 44 6. Jam. 5.19. Dan. 6.26. Heb. 1.12. Rev. 4.8. *Creaturæ quædam æternæ ſunt a Poſteriori, a priori ſolus Deus eſt æternus,* Alſted. Lex. Theol. cap. 2.

Thus

Thus far of the absolute Attributes; now of the Relative, or such which have reference to the Creatures.

The relative Attributes are five.

I. *Life.* II. *Understanding.* III. *Will.*
IV. *Power.* V. *Majesty.*

THe Life of God is that, by which as by a most pure and perpetual Act, he not only liveth of himself, but is also that ever and overflowing Fountain of Life, from which all Creatures derive their *a* lives: so as that in him they live, move, breath, and have their being. And because only his Life differs not from his *b* Essence, therefore God is said only to have immortality, 1 *Tim.* 6. 16.

a Acts 17, 25, 28. & 14, 15. Psal. 42. 2. & 36. 9. John 5. 26. Heb. 5 12.

II. The Understanding, or Knowledg of GOD, is that whereby (by one pure Act) he most perfectly *c* knoweth in himself all things that ever were, are, or shall be: yea, the thoughts and imaginations of all mens hearts.

b Hence it is, that as God is called of the Hebrews Eheje, so likewise Echeje; and as of the Grecians hon, so also hozon; and as of the Latines, primum ens, so also primum vivens; for to be, and to live, is all one and the same in God.

This Knowledg of God is first general, by which God knoweth simply all things eternally, the good by himself, the evil by the good opposite to it; imposing to things contingent, the lot of contingency, and to things necessary, the Law of necessity: And thus knowing all things in, and of himself, he is the cause of all the knowledg that is in all,

c 1 King. 8. 39. Psal. 44 21. & 139, 2, &c. Jer 17. 10. & 20, 21. Luke 16, 15. Act. 1. 24. Heb. 4. 12. Rom. 11. 33. & 16. 17.

both

th Men and Angels. Secondly, ſpe-
l, called the knowledg of Approba-
n; by which he particularly
noweth, and graciouſly acknow-
lgeth only his Elect for his own.
b Underſtanding alſo contains the
iſdom of God, by which he moſt
ſely created all things of nothing,
number, meaſure, and weight, and
l ruleth and diſpoſeth them to
ve his own moſt Holy purpoſe and
ory.

III. The will of God is that where-
of *c* neceſſity he willeth himſelf,
the ſoveraign good: and (by will-
g himſelf) willeth moſt *d* freely *e* all
her good things, which are out of
mſelf.

The will of God, though in it ſelf
be but one, as is his Eſſence, yet in
ſpect of the diverſity of objects, and
fects, it is called in the Scriptures
divers names: as, 1. Love; where-
is meant Gods Eternal *f* good
ll, whereby he ordaineth his Elect
be freely ſaved through Chriſt, and
beſtoweth on them all neceſſary
aces for this life, and that to come,
aking pleaſure in their perſons and

a 2 Timothy 2.19. Mat. 7. 13.

b Intellectus, ſcientia & ſapientia in Deo non diſtinguuntur Tilen. Nam ſapientiæ in homine eſt habitus intellectus impreſſus, qui de *Deo* dici non debet, cujus intellectus eſt ipſa ſapientia, Reckerm,

c 1 Tim. 2. 5. Rom. 9. 19 Ephes. 1. 5. Deus luntare ſua cuncta conſtituit. Triſm. in 4 Dial Pym. nc Orpheus Deum vocat neceſſitatem, ratione ſcil. eriorum, quod omnia ipſi parere cogantur. c Voluntas i ſemper impletur, aut de nobis, aut a nobis: De nobis pletur, ſed tamen non implemus eam, quando peccamus; a nobis impletur, cum bonum facimus Auguſt. Ench. 100. *e* Rom. 9 11. Jam. 1. 21. *f* 1 John 3. 1. Pſal. 43. 7. *h* Gen 4 4.

ſervice.

service. 2. Justice, *a* is Gods constant will, whereby he *b* recompenseth men and Angels, according to their works: *c* punishing the impenitent, according to their deserts, called the justice of his wrath: & d *rewarding* the faithful, according to his promises, called the justice of his grace. 3. Mercy, which is *e* Gods *meer good will*, and ready affection to forgive a penitent sinner, notwithstanding all his sins and ill deserts. 4. Goodness, *f* whereby God *willingly communicateth* his good with his creatures: and because he communicates it freely, it is termed grace. 5. Truth whereby *g* God willeth constantly those things which he willeth: effecting and performing all things which he hath spoken in his appointed time. 6. Patience, whereby God willingly forbeareth to punish the wicked, so long as it may stand with his justice, & until their h *sins be ripened.*

a Norma Iustitiæ divinæ est, Dei voluntas. Quia enim vult, ideo est justum, non quia justum, ideo vult. Eph. 1.11 b Rom. 2.5. 2 Thes. 1.6. &c 2 Tim. 4.8. Deut. 7.9,10 c Deus

principium & finem & media rerum omnium tenens, rectaque linea incedens, & vestigio habet diken, id est, divinæ legis vindicem, simul ut quicquam Sanctionum ejus prætermissum est, Aristot. l. de mundo. d Rom. 9.15,16. Ezech. 16.6. e Psal. 103 8,&c. Tit. 3.4. Sempes invenies Deum benigniorem quam te cul: abiliorem, Serm. 11. Bern. Vindictæ gladium misericordiæ oleo semper acuit, Nicoph. lib. 17, c. 3. f Psal. 145.7,9,10. Matth. 16.17. In creaturis multa inveniuntur bona, ergo Creator multo magis est bonus, imo autagathon, ipsum bonum. g Ios. 13,14, Psal. 146.6. Num. 23,19. Veritas est harmonia, tum intellectus & verborum cum rebus; tum etiam rerum ipsarum cum Ideis in mente divina. Keckerm. Veritas dei in verbis fides dei dicitur, quod certo fiant, quæ ab ipso dicta sunt. Item constantia, quia sententiam non mutat. Polan. h 2 Pet. 3.9. Rom. 2.4. Gen. 5.16.

Ad pœnam tardus Deus est, ad præmia velox:
Sed pensare solet vi graviore moram

Holl.

. Holineſs, whereby Gods nature is ſeparated from all prophaneneſs, and abhorreth all filthineſs; and ſo being wholly pure in himſelf, delighteth in the inward and outward *a* purity and chaſtity of his ſervants, which he infuſeth into them. 8. Anger, *b* whereby is meant Gods moſt certain and juſt will, in chaſtening the Elect, and in revenging and puniſhing the Reprobate, for the injuries they offer to him and his choſen: and when God will puniſh with rigour and ſeverity, then it is termed wrath, *c* temporal to the Elect; *d* eternal to the Reprobate.

IV. The power of God is that whereby he *e* can ſimply & freely do whatſoever he will, that is agreeable to his nature, and whereby (as he hath made ſo) he ſtill ruleth heaven, and earth, and all therein. This Almighty power of God is either abſolute; by which he can will, and do more than he will, and do more than he willeth or doth, *Mat.3.9* & 20,53. *Rom* 9.18. Or actual, by which God doeth indeed whatſoever he will, and hindreth whatſoever he will not have done, *Pſal.115.3.*

V. Majeſty is that, by which God of

a 1 Pet. 1. 5. 1 *Theſſ.* 4. 3. Heb. 12. 14. Mark 15. 9. Quanta ſanctitas dei, adcujus aſpectum ſancti Angeli oculos pro ſua tenuitate alis velantes clamant, Sanctus, Sanctus, Sanctus, Iehovah. zebaoth! Iſa. 6. 2,3. *b Pſal.* 106.

23,29,40,41. Num. 25. 11. Ira Dei non eſt aliud, quam voluntas puniendi, Auguſt. decivit. Dei, cap. 15. Anſel lib. 7. cap. 6. Cur Deus Hom. Furor & ira in Deo, non paſſionem mentis, ſed ultionis acerbitatem notant. Cart in Rev. 19. *c* 1 Cor. 19 2. *d* 1 Theſ 1. 10. *e* Gen. 17. 1 Pſal. 115 3. Mat. 11 26. Epheſ. 1. 11. Mat. 8. 2. Deus poteſt omnia quæ contradictionem non implicant. Aqu. quæſt. 25. art. 1. Omnipotentia excludit omnes defectus, qui ſunt impotentiæ, ceu poſſe mentiri, mori, peccare, &c.

his

a 1 Ch. 29. 11. 12. 2 Sam 7. 22. Rev. 5. 12, 13.

his own absolute and free authority, *a* reigneth and ruleth as Lord, and King, over all creatures, visible, and invisible: having both the right and propriety in all things, as *b* from whom, and for whom are all things: as also such a plenitude of power, that he can pardon the offences of all whom he *c* will have spared; and subdue all his enemies, whom he will have *d* plagued and destroyed, without being bound to render any Creature a reason of his doing: but making his own most holy and just will, his only most perfect and eternal Law.

b 1 Ch. 29. 14 Hinc deus dicitur autocrator.

c Rom. 9. 15. John 4. 11.

d Luk. 19. 27. Psal. 2 9. & 110. 1.

From all these Attributes ariseth one, which is Gods soveraign blessedness or perfection.

Blessedness is that *e* perfect and unmeasurable possession of joy and glory, which God hath in himself for ever: and is the cause of all the bliss and perfection, that every Creature enjoyeth in his measure.

e Deus est Shaddai, sive autarkes non solum quia ipse nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quasque genere, ergo ipse perfectissimus est in se & per se, Scal. Exer. 146. Sect 2. Mark 14. 61. Act. 17. 25. Rom. 11. 35, 36. 1 Tim. 6. 16. Matth. 25. 34. Jam. 1. 17.

There are other Attributes figuratively and improperly ascribed unto God in the holy Scriptures: as by an Anthropomorphosis, the members of a man, eyes, ears, nostrils, mouth, hands feet, &c. or the senses and actions of man, as seeing, hearing, smelling, working, walking, striking, &c. By an

nthropopatheia, the affections and ffions of a man, as gladneſs, grief, y, ſorrow, love, hatred, &c. or by an nalogy, as when he is named a Lyon, Rock, a Tower, a Buckler, &c. Whoſe gnification every a Commentary will preſs.

a See Master Wilſons Dictionary of the Bible, moſt profitable, for this purpoſe.

Of all theſe Attributes we muſt hold theſe general Rules.

NO Attributes can ſufficiently expreſs the Eſſence of God, becauſe is infinite, and ineffable. Whatever therefore is ſpoken of God, not God, but ſerveth rather to help ur weak underſtanding, to conceive n our reaſon, & to utter in our ſpeech he Majeſty of his Divine nature, ſo ar as he hath vouchſafed to reveal imſelf unto us in his Word.

2. b All the Attributes of GOD belong to every of the three Perſons, as vell as to the Eſſence it ſelf, with the imitation of a perſonal propriety. As the mercy of the Father, is mercy begetting: the mercy of the Son, is nercy begotten: the mercy of the holy Ghoſt, is mercy proceeding; and ſo of the reſt.

b Attributa omnia propter eſſentiam tantum, ſingulis divinitatis perſonis competunt.

3. The Eſſential Attributes of God, differ not from his Eſſence. Becauſe hey are ſo in the Eſſence, that they re the very Eſſence it ſelf. c In God herefore there is nothing which is ot either his Eſſence or Perſon.

c In Deo nihil eſt, quod non ſit ipſe Deus. Zanch.

4. The Eſſential Attributes of God, differ not Eſſentially nor really one

one from another, (because whatsoever is in God, is one most simple Essence, and one admits no division) but only in our reason and understanding, which being not able to know Earthly things, by one simple Act, without the help of many distinct Acts, must of necessity have the help of many distinct Acts to know the Incomprehensible God. Therefore (to speak properly) there are not in God many Attributes, but *a* one only, which is nothing else but the Divine Essence it self, by what attribute soever you call it. But in respect of our reason, they are said to be so many different Attributes. For our *b* Understanding conceives by the name of Mercy, a thing differing from that which is called Justice. The Essential Attributes of God are not therefore really inseparable.

5. The Essential Attributes of God are not parts or qualities of the Divine Essence, nor *c* Accidents in the Essence, nor a Subject: But the very *d* whole and entire Essence of God. So that every such Attribute is not *aliud & aliud*, another and another thing, but one and the same thing. There are therefore no Quantities in

a Omnia in divinis sunt unum, ibi non obviat relationis oppositio.

b Attributa Dei omnia ita in ipso sunt, ut sint ipse; ita insunt, ut nihil antecedat, nihil subsequatur, sed ex intellectione nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduetur, Scalig. Exerc. 365 sect 6.

c Quæ de Deo dicuntur chronikos, relatione ad creaturas, & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo de Deo accidentia realia, non autem prædicata accidentalia.

d Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus.

God

OD, by which he may be said to be much and so much: nor Qualities, which he may be said to be such d such: but *a* whatsoever God is, he such and the same by his Essence. his Essence he is wise, and therefore isdom it self: by his Essence he is ood, and therefore Goodness it self: his Essence he is merciful, and erefore Mercy it self: by his Essence is just, and therefore Justice it self, c. In a word, God is great without uantity: good, true, and just without uality: merciful without passion: act without motion: every where esent without sight: without time e first and the last: the Lord of l Creatures, from whom all receive emselves, & all the good they have; et neither *b* needeth nor receiveth he y increase of goodness or happiness om any other.

a Essentia divina identificat sibi omnia quæ sunt in divinis Biel. Sup 1. sent. dist. 1 qu. 5.

b Exhibet omnia, accipit nihil, ipsum igitur bonum est Deus ipse semper. Trismeg. Ser. 1. Pym.

This is the plain description of God, so far as he hath revealed himself o us in his Word.

This doctrine (of all others) every rue Practitioner of Piety, must competently know, and necessarily beieve, for four special uses.

1. That we may discern our true and only God, from all false gods and Idols: for this description of God, is properly *c* known only to his Church, in whom he hath thus graciously manifested himself.

c Psal. 147. 19, 20.

2. To possess our Hearts with a greater awe of his Majesty; whilest

Jer. 10. 25.

we

we admire him for his ſimpleneſs and infiniteneſs: Adore him for his unmeaſurableneſs, unchangeableneſs, and eternity: Seek Wiſdom from his underſtanding and knowledge: ſubmit our ſelves to his bleſſed will and pleaſure: love him, for his love, mercy, goodneſs, and patience: rruſt to his Word; becauſe of his truth: fear him for his power, juſtice, and anger: reverence him for his holineſs: and praiſe him for his bleſſedneſs: and to depend all our life on him, who is the only Author of our life, being, and all the good things we have.

3. To ſtir us up to imitate the Divine Spirit in his Holy Attributes: and to bear (in ſome meaſure) the Image of his Wiſdom, Love, Goodneſs, Juſtice, Mercy, Truth, Patience, Zeal, and Anger againſt ſin, that we may be wiſe, loving, juſt, merciful, true, patient, and zealous, as our God is.

4. Laſtly, that we may in our Prayers and Meditations conceive aright of his Divine Majeſty, and not according to thoſe groſſe and blaſphemous Imaginations, which naturally ariſe in mens brains: as when they conceive God to be like an old Man ſitting in a chair; and the bleſſed Trinity to be like that tripartite Idol, which *Papiſts* have painted in their Church-Windows.

When therefore thou art ro pray unto God, let thine heart ſpeak unto him,

him, as to that a *eternal*, b *infinite*, c *Almighty*, d *holy*, e *wise*, f *just*, g *merciful*, *Spirit*, & *most* i *perfect*, k *indivisible Essence of three several Persons, Father, Son, and holy Ghost: who being* l *present in all places,* m *ruleth Heaven, and Earth, understandeth* n *all mens hearts,* o *knoweth all mens miseries, & is only* p *able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help, out of all their afflictions and troubles whatsoever.*

a *Psal.* 90.2. b 1 *Kin.* 8. 27. c *Gen.* 17.1. *Iob* 15. 25. d *Rev.* 4.8. & 15,4. e *Rom.* 11.33. & 16. 17. f *Exo.* 34 6.7 *Psal.* 103. 11. & 145.8, 9. g *Deu.* 32 4. *Gen.* 8.25. *Psal.* 145.17 h *Iohn* 4. 34. i *Deu.* 32. 4.

The ignorance of this true knowledg of God, makes many to make an idol of the true God, and is the only cause, why so many do profess all other parts of Gods worship and Religion, with so much irreverence and hypocrisie. Whereas if they did truly know God, they durst not but come to his Holy service; and coming, serve him with fear and reverence: for so far doth a man fear God, as he knoweth him; and then doth a man truly know God, when he joyns practice to speculation. And that is,

First, when a man doth so acknowledg and celebrate Gods Majesty, as he hath revealed himself in his Word.

Secondly, when from the true and lively sense of Gods Attributes, there is bred in a mans heart, a love, awe, and confidence in God: for, saith God

k 1 *Io.*

l *Mat* 3.16. & 28,19. 2 *Cor.* 13.14. l 1 *King* 8 27. *Psal.* 129.2. *Ier.* 23 23. m *Isa.* 40.26,28. *Dan* 4.32. 1 *King* 8.30. *Ier.* 17.10. o *Isa*, 63.16. p 1 *Sam.* 2.19. *Matth.* 11.28.

him

himself; *If I be a father, where is my ho-*
Psal. *nor? If I be a Lord, where is my fear? O taste*
34.8. *and see, that the Lord is good*, saith *David*.
He that hath not by experience tasted
his goodness, knoweth not how good
he is. *He* (saith John) *that saith he know-*
1 Joh. *eth God, & keepeth not his Commandments*
2 4. *is a lyer, and the truth is not in him.* So far
therefore as we imitate God in his
Goodness, Love, Justice, Mercy, Pati-
ence, and other Attributes, so far do
we know him.

Thirdly, when with inward groans
and the serious desires of our hearts
we long to attain to the perfect and
plenary knowledg of his Majesty, in
the life which is to come.

Lastly, this discovers how few there
are, who do truly know God: for no
man knoweth God, but he that loveth
him; and how can a man chuse but
love him, being the Soveraign good,
if he knew him? seeing *the nature of*
God is to enamour men with the love of his
goodness: And whosoever loveth any
thing, *more than God, is not worthy of*
God; and such is every one, who
settles the love & rest of his heart up-
on any thing besides God. If there-
fore thou dost believe that God is
Almighty, why dost thou fear Di-
vils, and enemies, and not confident-
ly trust in God, and crave his help in
all thy troubles and dangers? If thou
believest that God is infinite, how
darest thou provoke him to anger? If
thou believest that God is simple
Wi

with what heart canst thou dissemble and play the hypocrite? If thou believest that God is the Soveraign good, why is not thy heart more setled upon him, then on all Worldly goods? If thou dost indeed believe that God is a just Judge, how darest thou live so securely in sin without Repentance? If thou dost truly believe that God is most wise, Why dost not thou refer the events of crosses and Disgraces unto him, who knoweth how to a *turn all things to the best, unto them that love him*? If thou art perswaded that God is true, why dost thou doubt of his promises; And if thou believest that God is beauty and perfection it self, why dost not thou make him alone the chief end of all thine Affections and Desires? for, if thou lovest beauty, he is most fair; if thou desirest riches, he is most wealthy; if thou seekest Wisdom, he is most wise. Whatsoever excellency thou hast seen in any Creature, it is nothing but a sparkle of that, which is in infinite *c* perfection in God: and when in Heaven we shall have an immediate Communion with God, we shall have them all perfectly in him, communicated unto us. Briefly, in all goodness he is all in all. *d* Love that one good God: and thou shalt love him, in whom all the good of goodness consisteth. He that would therefore attain to the saving knowledg of God, must learn to know him by love. 25.

a Rom. 8.28.

b Si te habeam solum sane ruat arduus æther, Tellus rupta suo dissiliatq; loco.

c Creata omnia perfectius sunt in Deo, quam in seipsis *Dion.* d. divin. c. 7 d Amanum illud bonum in quo omne bonum est, & sufficit. Anselm. in Prosol. c.

For

a *Eph.* 3.19. 1 *John* 4.8. b Kemp. de Imit. Christ. cap. 1. e *Eccl.* 1.2,17 * Domina, immò Dominus charitas Bern. d *Ro.* 5.9,10. *Iohn* 17.3, 22. 1 *Cor.* 15.28.

For God is love, and a *the knowledg* [illegible] *the love of God passeth all knowledg.* Fo[r] all knowledg besides to know *b* ho[w] to love God, and to serve hi[m] only, is nothing, upon *Solomons* cr[y] dit, but *vanity of vanities, and vexation* [of] *spirit.*

Kindle therefore, O my *c* Lady, n[ay] rather, O my * Lord Charity, the lo[ve] of thy self in my soul, especially, see[ing] ing it was thy good pleasure, that b[e] ing *d* reconciled by the blood of Chri[st] I should be brought by the know[l]ledg of thy grace, to the communio[n] of thy glory: Wherein only consist[s] my soveraign good and happiness fo[r] ever.

Thus by the light of his own wor[d] we have seen the back-parts of *Jeh[o]vah* Elohim, the Eternal Trinity. Whom to Worship, is True Piety. Whom to believe, is saving Faith an[d] Verity. And unto whom from a[ll] Creatures in Heaven and Earth, be a[s]cribed praises, dominion and glory for ever. *Amen.*

Thus far of the knowledg of God. Now of the knowledg of a mans self. And first of the state of his misery and corruption, without renovation by Christ.

Meditations of the misery of a man, [not] reconciled to God in Christ.

Damnatus antequam natus, Aug.

O Wretched man, Where shall I begin to describe thine endless misery? who art condemned, as soon

is conceived; and adjudged to Eternal Death, before thou wast born to temporal life. A beginning indeed I find, but no end of thy miseries. For when *Adam* and *Eve* were Created after Gods own Image, and placed in Paradise, that they and their posterity might live in a blessed state of life immortal, having dominion of all earthly creatures, and only restrained from the fruit of one Tree, as a sign of their subjection to their Almighty Creator: Though God forbad them this one small thing, under the penalty of Eternal death; yet they believed the Devils word, before the Word of God, making God (as much as in them lay) a Lyer. And so being unthankful for all the Benefits which God bestowed on them, they became Male-contented with their present state, as if God had dealt enviously or niggardly with them; and believed that the Devil would make them partakers of far more glorious things, than ever God had bestowed upon them And in their pride they fell into high treason against the most high, and disdaining to be Gods Subjects, they affected Blasphemously to be gods themselves, equals unto God. Hence till they repented (losing Gods image) they became like unto the Devil: and so all their posterity, as a traitorous brood (whilest they remain impenitent, like thee,) are subject in this life to all cursed miseries, and in the life

to come, to the everlasting fire, prepared for the Devil and his Angels.

Lay then aside for a while thy doting vanities, and take a view with me of thy doleful Miseries; which duly surveyed, I doubt not, but that thou wilt conclude, that it is far better, never to have Natures being, than not to be by grace a Practitioner of Religious Piety.

Consider therefore thy misery,

1 In thy life.
2 In thy death.
3 After death.

In thy life.

1 The miseries accompanying thy body.
2 The miseries which deform thy Soul.

In thy death, the miseries which shall oppress thy body and soul.

After death, the miseries which overwhelme both body and soul together in Hell.

And first, let us take a view of those miseries which accompany thy body, according to the four ages of thy life.

1 *Infancy.* 2 *Youth.*
3 *Manhood.* 4 *Old age.*

1 *Meditations of the misery of Infancy.*

WHat wast thou being an Infant, but a bruit, having the shape of a man? Was not thy body conceived in the heat of lust, the secret of shame, and stain of original sin? And thus wast thou cast naked upon the Earth,

all

all imbrued in the blood of filthineſs. (filthy indeed; when the Son of God, who diſdained not to take on him mans nature, & the infirmities thereof; yet thought it unbeſeeming his Holineſs to be conceived after the ſinful manner of mans conception). So that thy mother was aſhamed to let thee know the manner thereof. What cauſe then haſt thou to boaſt of thy birth, which was a curſed pain to thy Mother, and to thy ſelf the entrance into a troubleſome life? the greatneſs of which miſeries, becauſe thou couldeſt not utter in words; thou diddeſt expreſs (as well as thou couldeſt) in weeping tears.

2. *Meditations of the miſeries of Youth.*

WHat is Youth, but an untamed Beaſt? All whoſe actions are raſh, and rude, not capable of good counſel when it is given; & Ape-like delighting in nothing but in toys and bables? Therefore thou no ſooner begannеſt to have a little ſtrength and diſcretion, but forthwith thou waſt kept under the Rod, and fear of Parents and Maſters: As if thou hadſt been born to live under the diſcipline of others, rather than at the diſpoſition of thine own will. No tyred Horſe was ever more willing to be rid of his burthen, than thou waſt to get out of the ſervile ſtate of this Bondage. A ſtate not worth the Deſcription.

3. Meditations of the miseries of Manhood.

WHat is mans state, but a Sea wherein (as Waves) one trouble ariseth in the neck of another? The latter worse than the former. No sooner didst thou enter into the Affairs of this World, but thou wast enwrapped about with a cloud of miseries. Thy flesh provokes thee to lust, the World allures thee to pleasures, & the Devil tempts thee to all kind of sins: Fears of Enemies affright thee, Suits in Law do vex thee, Wrongs of ill Neighbours do oppress thee, Cares for Wife and Children do consume thee, Disquietness twixt open Foes & false Friends do in a manner confound thee: Sin stings thee within, Satan lays snares before thee, Conscience of sins past doggeth behind thee. Now adversity on thy left hand frets thee, anon prosperity on thy right hand flatters thee: over thy head Gods vengeance due to thy sin, is ready to fall upon thee; and under thy feet, Hell mouth is ready to swallow thee up. And in this miserable estate, whither wilt thou go for rest and comfort? the house is full of cares; the field full of toyl; the Countrey of rudeness, the City of Factions; the Court of envy, the Church of sects; the Sea of Pirates, the Land of robbers. Or in what state wilt thou live seeing wealth is envied, & poverty is contemned; wit is distrusted, and simplicity is derided; Superstition is mocked,

nocked, and Religion is ſuſpected; Vice is advanced, and Virtue is diſgraced? Oh with what a body of ſin art thou compaſſed about in a World of wickedneſs? What are thine eyes but Windows to behold vanities? What are thine ears but floud-gates to let in the ſtream of iniquity; what are thy ſenſes but matches to give fire to thy luſts? What is thine Heart but the Anvil whereon Satan hath forged the ugly ſhape of all lewd Affections? Art thou nobly deſcended? Thou muſt put thy ſelf in peril of forrein Wars, to get the reputation of earthly honor; oft-times hazard thy life in a deſperate combate, to avoid the aſperſion of a Coward. Art thou born in mean eſtate? Lord! What pains and drudgery muſt thou endure at home, & abroad, to get maintenance; and all perhaps ſcarce ſufficient to ſerve thy neceſſity? and when, after much ſervice & labour, a man hath got ſomething; how little certainty is there in that which is gotten? Seeing thou ſeeſt by daily experience, that he who was rich yeſterday, is to day a Beggar: He that yeſterday was in health, to day is ſick: he that yeſterday was merry & laughed, hath cauſe to day to mourn and weep: he that yeſterday was in favour, to day is in diſgrace: & he who yeſterday was alive, to day is dead: & thou knoweſt not how ſoon, nor in what manner, thou ſhalt die thy ſelf. And who can enumerate the loſſes, croſ-

ſes, griefs, diſgraces, ſickneſſes, and calamities, which are incident to ſinful man? To ſpeak nothing of the death of friends & children, which oftentimes ſeems to be unto us far more bitter than preſent death it ſelf.

4. Meditations of the miſery of old age.

WHat is old age, but the receptacle of all maladies? for if thy lot be to draw thy days to a long date; in comes old bald-headed age, ſtooping under dotage, with his wrinkled face, rotten teeth, & ſtinking breath: teaſty with Cholar, withered with drineſs, dimmed with blindneſs, abſurded with deafneſs, overwhelmed with ſickneſs, and bowed together with weakneſs: having no uſe of any ſenſe, but of the ſenſe of pain; which ſo racketh every member of his body, that it never eaſeth him of grief, till it hath thrown him down to his grave.

Thus far of the miſeries which accompany the body: Now of the miſeries which accompany chiefly the ſoul in this life.

Meditations of the miſery of the Soul in this life.

THe miſery of thy Soul will more evidently appear, if thou wilt but conſider:

1 The felicity ſhe hath loſt.

2 The miſery which ſhe hath pulled upon her ſelf by ſin.

a *Col.* 3.10. *Rom.* 12.2. 1 The felicity loſt, was firſt the fruition of the image of God, whereby the ſoul was like unto God in a knowledg,

ledg, enabling her perfectly to understand the revealed will of God. Secondly, true Holiness, by which she was free from all prophane Errour. Thirdly, Righteousness, whereby she was able to encline all her Natural powers, and to frame uprightly all her Actions, proceeding from those powers. With the loss of this Divine Image, she lost the Love of God, and the Blessed Communion, which she had with his Majesty; Wherein consisted her life, and Happiness. If the loss of Earthly Riches vex thee so much, how should not the loss of this Divine Treasure perplex thee much more?

2 The Misery which she pulled upon her self, consists in two things:

1 Sinfulness.

2 Cursedness.

1 Sinfulness, is an universal corruption, both of her Nature and Actions: For her [a] Nature is infected with a proneness to every sin continually; the [b] Mind is stuffed with vanity, the [c] Understanding is darkned with ignorance, the [d] Will affecteth nothing but vile and vain things. All her [e] Actions are evil: yea this deformity is so violent, that oftentimes in the regenerated Soul, the Appetite will not obey the government of Reason; and the Will wandreth after, and yields consent to sinful motions. How great then is the violence of the Appetite and Will in the Reprobate soul, which

[a] *Eph.* 2 3. *Gen.* 6.5. [b] *Rom.* 12.2. *Ephes.* 4.17. [c] *1 Cor.* 2.14. [d] *Phil.* 2.3. [e] *Rom.* 3 12. *Rom.* 7.19.

still remains in her natural corruption? Hence it is, that thy wretched Soul is so deformed with sin, defiled with lust, polluted with filthiness, outraged with passions, over-carried with affections, pining with Envy, overcharged with Gluttony, surquedred with Drunkenness, boiling with Revenge, transported with Rage, and the glorious Image of God transformed to the ugly shape of the *a* Devil; so far, as it once *b repented the Lord, that ever had made man.*

a *Ioh.* 8. 44.
b *Gen.* 6 6.
c *Deu.* 27.26. *Gal.* 3.10. *Psal.* 119.21.
d *Ro.* 2.4,5. *Jer.* 28.13. e *Isa.* 28. 13. f *Gen.* 3. 8. 10. & 4.14. *Heb.* 2.15. g *Ro.* 1.24, 24.26

From the former, flows the other part of the Souls misery, called *c* cursedness, whereof there are two degrees.

1 In part.

2 In the fulness thereof.

1 Cursedness in part, is that which is inflicted upon the Soul in life and death, and is common to her with the body. The Cursedness of the soul in life, is the wrath of God, which lyeth upon such a Creature, so far, as that all things, not only Calamities, but also very *d* blessings, and *e* graces turn to ruin. *f* Terrour of conscience drives him from God and his service, that he dares not come to his presence and ordinances; but is *g* given up to the *h* slavery of Satan, and to his own lusts, and vile affections.

h *Eph.* 2.2. *Col.* 1. 13.

This is the cursedness of the Soul in life: Now followes the cursedness of the Soul and Body in death.

Medi-

Meditations of the misery of the body and soul in death.

AFter that the aged man hath conflicted with long sickness, and having endured the brunt of pain, should now expect some ease; in comes Death, Natures slaughter man, Gods curse, and Hells purveiour, and looks the old man grim and black in the face: and neither pittying his age, nor regarding his long-endured dolours, will not be hired to forbear, either for silver or gold; nay, he will not take, to spare his life, *skin for skin*, and all that *Job 2.* the old man hath: but batters all the principal parts of his body, and arrests him to appear before the terrible Judge. And as thinking that the old man will not dispatch to go with him fast enough: Lord! how many Darts of Calamities doth he shoot through him, stitches, aches, cramps, feavers, obstructions, rheums, flegm, collick, stone, Wind, *&c.*

Oh what a ghastly sight it is, to see him then in his Bed; When Death hath given him his Mortal Wound! What a cold sweat over-runs all his body? What a trembling possesseth all his members? the head shoote h, the face waxeth pale, the nose black, the neather jaw-bone hangeth down, the eye-strings break, the tongue faltreth, the breath shortneth, and smelleth earthy, the throat ratleth, and at every gasp the heart-strings are ready to break asunder.

Now the miserable soul sensibly perceiveth her earthly body to begin to die: For as towards the dissolution of the universal Frame of the great World, the Sun shall be turned into darkness, the Moon into blood, and the Stars shall fall from Heaven, the Air shall be full of storms, and flashing meteors, the Earth shall tremble, and the Sea shall roar, & mens hearts shall fail for fear, expecting the end of such sorrowful beginnings: So towards the dissolution of man, (which is the little World) his Eyes, which are as the Sun and Moon, lose their light and see nothing but bloud-guiltiness of sin; the rest of the Senses, as lesser Stars, do one after another fail and fall; his Mind, Reason, and Memory, as Heavenly powers of his Soul, are shaken with fearful storms of despair, and fierce flashings of Hell fire; his earthly body begins to shake & tremble, and the humors, like an overflowing Sea, roar and rattle in his throat, still expecting the woful ends of these dreadful beginnings.

Whilest he is thus summoned to appear at the great Assises of Gods Judgments, behold a Quarter-Sessions, and Gaol-delivery is held within himself: where Reason sits as Judge; the Devil puts in a Bill of Indictement, as large as that Book of *Zachary*; wherein is alledged all thy evil deeds that ever thou hast committed, and all the good deeds that ever thou hast omitted,

Zech. 5. 2. *Ezek.* 2. 10.

omitted, and all the curſes and judgments that are due to every ſin Thine own conſcience ſhall accuſe thee, and thy Memory ſhall give bitter Evidences, and Death ſtands at the Bar ready, as a cruel Executioner to diſpatch thee. If thou ſhalt thus condemn thy ſelf, how ſhalt thou eſcape the juſt condemnation of God, who knows all thy miſdeeds better than thy ſelf? Fain wouldſt thou put out of thy mind, the Remembrance of thy wicked deeds, that trouble thee: but they flow faſter into thy Remembrance, and they will not be put away, but cry unto thee, *We are thy works, and we will follow thee.* And whileſt thy ſoul is thus within, out of peace & order; thy children, wife, and friends, trouble thee at laſt, to have thee put thy goods in order; ſome crying, ſome craving, ſome pittying, ſome chearing all like fleſh-flies, helping to make thy ſorrows more ſorrowful. Now the Devils, who are come from Hell *to fetch away thy ſoul*, begin to appear to her; & wait, as ſoon as ſhe comes forth, to take her, and carry her away Stay ſhe would within, but that ſhe feels the body begin by degrees to die, and ready like a ruinous Houſe to fall upon her head. Fearful ſhe is to come forth, becauſe of thoſe Hell-hounds, which wait for her coming. O, ſhe that ſpent ſo many dayes and nights in vain and idle paſtimes, would now give the whole World, if ſhe had it, for one hours

1 Joh. 3. 20.

Luke 12. 20.

hours delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her body which joyned with her in the actions of sin, is altogether now unfit to joyn with her in the exercise of repentance; and repentance must be of the whole man.

Now she seeth all her pleasures are gone, as if they had never been: And that but only torments remain, which never shall have end of being. Who can sufficiently express her remorse for her sins past, her anguish for her present misery, and her terrour for the Torments to come?

In this extremity, she looks every where for help, and she finds her self every way helpless. Thus in her greatest misery (desires to hear the least Word of comfort) she directs this, or the like speech, unto her eyes: O eyes, who in times past were so quick-sighted; can ye spie no comfort, nor any way how I might escape this dreadful danger? But the eye-strings are broken, they cannot see the candle that burneth before him, nor discern whether it be day or night.

Prosopopœia

The Soul (finding no comfort in the Eyes) speaks to the Ears: O Ears, who were wont to recreate your selves with hearing new pleasant discourses, and Musicks sweet Harmony; can you hear any news, or tydings of the least comfort for me? The ears are either so deaf, that they cannot hear at all: or

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the ſenſe of hearing is grown ſo weak that it cannot endure to hear his deareſt friends to ſpeak. And why ſhould theſe Eares hear any tidings of joy in death, who could never abide to hear the glad tidings of the Goſpel in his life? The Ear can miniſter no comfort.

Then ſhe intimates her grief unto the tongue. Oh tongue, who was wont to brag it out with the braveſt, where are now thy big & daring words? now (in my greateſt need) canſt thou ſpeak nothing in my defence? canſt thou neither daunt theſe enemies with threatning words, nor entreat them with fair ſpeeches? Alas, the Tongue two days ago lay ſpeechleſs: It cannot in his greateſt extremity either call for a little drink, or deſire a friend to take away with his finger the flegm that is ready to choak him.

Finding here no hope of help, ſhe ſpeaks unto the feet? Where are ye, O feet, which ſometime were ſo nimble in running? Can you carry me no where out of this dangerous place? The feet are ſtone dead already: If they be not ſtirred, they cannot ſtir.

Then ſhe directs her ſpeech unto her hands: O hands, who have been ſo often approved for manhood in peace & war, & wherewith I have ſo often defended myſelf, & offended my foes, never had I more need than now. Death looks me grim in the face, & kils me; Helliſh fiends wait about my bed: O devour me: help now, or I periſh for ever.

ever. Alas the hands are ſo weary, and do ſo tremble, that they cannot reach to the mouth a ſpoonful of ſupping, to relieve languiſhing nature.

The wretched Soul ſeeing her ſelf thus deſolate, and altogether deſtitute of friends, help, & comfort; & knowing that within an hour ſhe muſt be in everlaſting pains; retires her ſelf to the Heart (which of all members is *primum vivens, & ultimum moriens*) from whence ſhe makes this doleful lamentation with her ſelf:

The doleful lamentation of the Reprobate Soul at the point of death. 2 Sam. 22. 5.

O miſerable caitiff that I am! How do the *ſorrows of death compaſs me! How do the floods of Belial make me afraid!* How have indeed the ſnares both of the firſt & ſecond death overtaken me at once! Oh how ſuddenly hath death ſtollen upon me with inſenſible degrees! Like the Sun, which the eye perceives not to move, though it be moſt ſwift of motion. How doth Death wreak on me his ſpite without pitty! The God of mercy hath utterly forſaken me, and the Devil, who knows no mercy, waits for to take me. How often have I been warned of this doleful day, by the Faithful Preachers of Gods Word, and I made but a jeſt thereat! what profit have I now of all my pride, fine houſe, & brave apparel? What is become of the ſweet reliſh of all my delicious fare? All the vvorldly goods vvhich I ſo carefully gathered, would I now give for a good conſcience, which I ſo careleſly neglected. And vvhat joy re-

remains now of all my former fleshly pleasures, wherein I placed my chief delight? Those foolish pleasures were but deceitful Dreams, and now they are past, like vanishing Shadows: But to think of those Eternal pains, which I must endure for those short pleasures, pains me as Hell, before I enter into Hell. Yet justly I confess, as I have deserved, I am served; that being made after Gods Image, a reasonable soul, able to judge mine own estate, and having mercy so often offered, and I entreated to receive it; I neglected Gods grace, and preferred the pleasures of sin, before the religious care of pleasing God: lewdly spending my short time, without considering what Accounts I should make at my last end. And now all the pleasures of my Life being put together, countervail not the least part of my present pains. My joys were but momentany, and gone before I could scarce enjoy them: my miseries are Eternal, and never shall know end. Oh that I had spent the Hours that I consumed in carding, dicing, playing, and other vile exercises, in reading the Scriptures, in hearing Sermons, in receiving the Communion, in Weeping for my sins, in Fasting, Watching, Praying, and in preparing my Soul, that I might have now departed in the assured hope of everlasting salvation. Oh that I were now to begin my life again! How would I

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contemn the World, and the vanities thereof! How religiously and purely would I lead my Life! How would I frequent the Church, and sanctifie the Lords day! If Satan should offer me all the Treasures, pleasures, and Promotions of this World, he should never entice me to forget these Terrours of this last dreadful Hour. But Oh corrupt carkass, and stinking carrion! How hath the Devil deluded us? And how have we served and deceived each other? and pulled swift Damnation upon us both? Novv is my Case more miserable than the Beast that perisheth in a Ditch: for I must go to answer before the judgment-seat of the Righteous Judge of Heaven and Earth; where I shall have none to speak for me; and these wicked fiends, vvho are privy to all my evil deeds, will accuse me, and I cannot excuse my self. My own heart already condemns me, I must needs therefore be damned before his judgment-seat; and from thence be carried by these infernal fiends, into that horrible prison of endless Torments, & utter darkness, where I shall never more see light, that first most excellent thing that God made. I vvho gloried heretofore, in being a Libertine, am novv incloſed in the very clavvs of Satan; as the trembling Partridges vvithin the griping Talons of the Ravenous Falcon. Where shall I lodge to Night? And vvho shall be my

my companions? Oh horror to think! Oh grief to consider! *Oh cursed be the day, wherein I was born; and let not the day, wherein my mother bare me, be blessed. Cursed be the man that shewed my Father, saying a childe is born unto thee, and comforted him. Cursed be that man because he slew me not. Oh that my Mother might have been my grave, or her womb a perpetual conception! How is it that I came forth of the womb, to endure these hellish sorrows? and that my days should thus end with Eternal shame?* Cursed be the day that I was first united to so lewd a body. Oh that I had but so much favour, as that I might never see thee more. Our parting is bitter & doleful: but our meeting again, to receive at that Dreadful Day the fulness of our deserved vengeance, will be far more terrible and intolerable. But what mean I thus (by too late Lamentation) to seek to prolong time? My last Hour is come: I hear the Heart strings break: This filthy house of clay falls on my head: here is neither hope, help, nor place of any longer abiding. And must I needs be gone? Thou filthy carkass: Oh filthy carkass, with Fare-ill, Fare-well, I leave thee. And so all trembling, she cometh forth, and forthwith is seized upon by Infernal fiends, who carry her with a violence *torrenti simili* to the bottomless Lake, that burneth with fire and brimstone: Where she is kept as a prisoner in torments, till the general judgment of the great day.

Apoc. 21.8. *Jude* v. 6. *1 Pet.* 3.19.

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The loathſom carkaſs is afterwards laid in the grave. In vvhich action for the moſt part, *The dead bury the dead*: that is, They who are dead in ſin, bury them vvho are dead for ſin. And thus the godleſs and unregenerate vvorldling, vvho made Earth his Paradiſe, his Belly his God, his Luſt his Law, as in his life he ſovved vanity, ſo he is now dead, and reapeth miſery. In his proſperity he neglected to ſerve God: In his adverſity God refuſeth to ſave him. And the Devil, vvhom he long ſerved, novv at length payes him his wages. Deteſtable was his life, damnable his Death. The Devil hath his Soul, the grave hath his carkaſs: In vvhich pit of Corruption, Den of Death, and Dungeon of Sorrow, let us leave the miſerable Caitiff, rotting vvith his Mouth full of Earth, his belly full of Worms, and his carkaſs full of ſtench; expecting a fearful reſurrection, when it ſhall be re-united with the Soul; that as they ſinned together, ſo they may be Eternally tormented together.

Thus far of the miſeries of the Soul and body in death, vvhich is but curſedneſs in part: novv follows the fulneſs of curſedneſs, which is the miſery of the ſoul and body after Death.

Medi-

Meditations of the misery of a man after death, which is the fulneſs of curſedneſs.

THe fulneſs of cũrſedneſs (when it falls upon a Creature, not able to bear the brunt thereof) preſſeth him dovvn to that bottomleſs *a* deep of the endleſs *b* vvrath of Almighty God: which is called the *c* damnation of Hell. This fulneſs of curſedneſs is either particular, or general.

Particular, is that vvhich in a leſs meaſure of Fulneſs, lighteth upon *d* the ſoul immediately, as ſoon as ſhe is ſeparated from the body. For in the very inſtant of diſſolution, she is in the ſight and preſence of God. For vvhen she ceaſeth to ſee vvith the Organe of fleshly eyes, she ſeeth after a ſpiritual manner; like *Stephen*, vvho ſaw the *glory of God*, and *Jeſus ſtanding at his right hand*: or, as a man, who being Blind-born, and miraculouſly reſtored to his ſight, ſhould ſee the Sun, vvhich he never ſavv before. And there, by the teſtimony of her own Conſcience, Chriſt the Righteous Judge, who knoweth all things, maketh her, by his omnipreſent power, to *a* underſtand the doom and judgment that is due unto her ſins, and what muſt be her Eternal ſtate. And in this manner ſtanding in the ſight of Heaven, not fit for her uncleanneſs to come into Heaven; she is ſaid, to ſtand before the Throne of God.

a Luk. 8. 28. & 16. 23.
b 1 Thes. 1. 10.
c Mat. 23. 33.
d Luk. 16. 12. 23. 1 Pet. 3. 19. Jude v. 6. 7. Acts 7 5.

God. And so forthwith she is *b* carried by the evil Angels, who came to fetch her with violence into Hell; where she is kept as in a Prison, in everlasting pains and chains, *under darkness unto the Judgment of the great day*: But not in that extremity of torments, which she shall finally receive at the last day.

The general fulness of cursedness, is in a *c* greater measure of fulness, which shall be inflicted upon both thy *d* Soul and Body, when (by the mighty power of Christ, the supreme Judge of Heaven and Earth) the one shall be brought out of *e* Hell, and the other out of the Grave, as Prisoners, to receive their dreadful doom, according to their Evil deeds. How shall the Reprobates, by the roring of the Sea, the quaking of the Earth, the *f* trembling of the Powers of Heaven, and terrours of Heavenly Signs be driven, at the worlds end, to their wits end! Oh, what a woful salutation will there be, betwixt the damned Soul and Body, at their reuniting at that terrible day!

* O Sink of Sin, O Lump of Filthiness, (will the Soul say unto her

a Postquam anima de corpore est egressa, subito Iudicium Christi de se latum cognoscit, Aug lib. 1. de anima & ejus Orig. cap. 4. Hier. Ep. ad Pannat.

b Anima damnata continuo invaditur à Dæmonibus, qui crudelissime eam rapientes ad Infernum deducunt, Cyri. Alex. in orat. de exit. anim.

Matth. 5. 34. and 23. 21. Luke 12. 20. Luke 16. 23, 24. 1 Pet. 3. 19. Jude vers. 7. Luke 16. 24. Luke 11. 31. *c* 2 Pet. 2. 9. Jude vers. 6. Apoc 11. 18. *d* Dan. 12. 1. John 5. 28, 29. *e* Apoc. 20. 13. *f* Mat. 24. 29. Luke 21. 24, 25. * The damned Souls Apostrophe to her body at their second meeting.

Body) how am I compelled to re-enter into thee, not as into an Habitation to reſt; but as a Priſon to be tormented together? How doſt thou appear in my ſight like *Jephte*'s daughter, to my greater torment! Would God thou hadſt perpetually rotted in the grave, that I might never have ſeen thee again! How ſhall we be confounded together, to hear before God, Angels, and Men, laid open all thoſe ſecret ſins, which we committed together! Have I loſt Heaven, for the love of ſuch a ſtinking carrion? Art thou the fleſh, for whoſe pleaſures I have yielded to commit ſo many Fornications? O filthy Belly, how became I ſuch a Fool, as to make thee my God! How mad was I for momentany joys, to incur theſe Torments of Eternal pains! *Ye Rocks and Mountains, why skip ye ſo like Rams*, Pſal. 114. 4. and *will not fall upon me, to hide me from the face of him, that comes to ſit on yonder Throne? For the great day of his Wrath is come, and who ſhall be able to ſtand?* Apo. 6. 16, 17. *Why trembleſt thou thus, O Earth, at the preſence of the Lord*, and wilt not open thy Mouth, and ſwallow me up; as thou didſt Korah, that I be ſeen no more?

O Damned Furies! I would ye might, without delay, tear me in pieces, on condition that you would tear me unto nothing! But whileſt thou art thus in vain bewailing thy miſery, the *Angels hale thee violently away from

*Mat. 13. 41. Mat. 25. 31.

from the brink of thy grave, to some place near the Tribunal seat of Christ; where being as a cursed Goat, separated to stand beneath, on Earth, as on the left hand of the Judge; Christ shall rip up all the benefits he bestowed on thee, and the torments he suffered for thee, and all the good deeds which thou hast omitted, and all the ungrateful Villanies, which thou didst commit against him, and his Holy Laws.

Within thee, thine own conscience (more than a Thousand Witnesses) shall accuse thee: The Devils who tempted thee to all thy lewdness, shall on the one side, testifie with thy conscience against thee; and on the other side, shall stand the Holy Saints and Angels approving Christs Justice, and detesting so filthy a creature. Behind thee an hideous noise of innumerable Fellow-damned Reprobates tarrying for thy company. Before thee all the World *a* burning in flaming fire. Above thee, an ireful Judge of deserved Vengeance, ready to pronounce his Sentence upon thee. Beneath thee, the fiery and sulphureous mouth of the bottomless pit, gaping to receive thee. In this woful Estate to hide thy self, will be impossible (for on that condition thou wouldst *b* wish that the greatest Rock might fall upon thee:) to appear will be intolerable: And yet thou must stand forth, to receive with other Repro-

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a *Anselm. lib. Medit.*

b Apo. 6. 16 17.

bates this thy ſentence: *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels.*

Depart from me] there is a ſeparation from all joy and happineſs. Bonaven. Poſtill. Dom. 3 poſt Pent. Serm. 3

Yea curſed] there is a black and direful Excommunication.

Into fire] there is the cruelty of pain.

Everlaſting,] there is the perpetuity of punishment.

Prepared for the Devil and his Angels.] Here are thy infernal tormenting, and tormented companions.

O terrible ſentence! from which he condemned cannot eſcape which being pronounced, cannot poſſibly be withſtood: againſt which a man cannot except; and from which a man can no where appeal. So that to the Damned, nothing remains but Hellish Torments, which knows neither Eaſe of pain, nor End of Time. From this Judgment-ſeat, thou muſt be thruſt by Angels, (together with all the Damned Devils, and Reprobates) into the *bottomleſs Lake of utter darkneſs*, that perpetually burns with fire and Brimſtone. Whereunto, as thou ſhalt be thruſt, there ſhall be ſuch weeping, woes, and wailing, that the cry of the Company of *Core*, *Dathan*, and *Abiram*, when the Earth wallowed them up, was nothing comparable to this howling: nay, it will ſeem unto thee a Hell, before thou goeſt into Hell, but to hear it. Apoc. 21. 8.

Into

Into which bottomleſs Lake after that thou art once plunged, thou ſhalt ever be falling down, and never meet a bottome: And in it, thou ſhalt ever lament, and none ſhall pitty thee: Thou ſhalt alwayes weep for pain of the fire, and yet gnash thy Teeth for the extremity of cold: thou ſhalt weep to think, that thy miſeries are paſt remedy; thou ſhalt weep to think, that to repent is to no purpoſe; thou ſhalt weep to think, how for the ſhadows of ſhort pleaſures, thou haſt incurred theſe Sorrows of Eternal Pains; thou ſhalt Weep, to ſee how that Weeping it ſelf can nothing prevail: yea in Weeping, thou ſhalt Weep more Tears, than there is Water in the Sea for the Water of the Sea is finite, but the Weeping of a Reprobate ſhall be infinite.

Bonavent.

There thy laſcivious Eyes ſhall be afflicted with ſights of ghaſtly ſpirits. Thy curious Ears ſhall be affrighted with hideous noiſe of Howling Devils, and the gnaſhing Teeth of damned Reprobates: Thy dainty Noſe ſhall be cloyed with noyſome ſtench of Sulphur: Thy delicate Taſte ſhall be pained with intollerable hunger: thy drunken Throat ſhall be parched with unquenchable thirſt: Thy Mind ſhall be tormented, to think how for the love of Abortive pleaſures, which periſhed ere they budded, thou ſo foolishly loſt Heavens joyes, and incurred Hellish pains, which laſt beyond

Ere

Eternity. Thy Conſcience ſhall ever ſting thee like an Adder, when thou thinkeſt how often Chriſt by his Preachers, offered the remiſſion of ſins and the Kingdom of Heaven, freely unto thee, if thou wouldeſt but believe and repent; and how eaſily thou mighteſt have obtained mercy in thoſe dayes; how near thou waſt many times to have repented, and yet didſt ſuffer the Devil and the World, to keep thee ſtill in impenitency; and how the day of mercy is now paſt, and will never dawn again.

How ſhall thy Underſtanding be racked, to conſider how for momentany riches, thou haſt loſt the Eternal treaſure; and changed Heavens felicity, for hels miſery; where every part of the body, without imtermiſſion of pain, ſhall be continually tormented alike.

In theſe Hellish Torments, thou ſhalt be for ever deprived of the Beatifical ſight of God, wherein conſiſts the ſoveraign good, and life of the Soul. Thou ſhalt never ſee light, nor the leaſt ſight of joy, but lye in a perpetual priſon of utter darkneſs: where ſhall be no order, but horrour: no Voice, but of Blaſphemers and howlers: no noiſe, but of tortures and tortured: no ſociety, but of the Devil and his Angels; who being tormented themſelves; ſhall have no other eaſe, but to wreak their fury in tormenting thee. Where ſhall be pu-

niſhment, without pitty: miſery, without mercy: ſorrow, without ſuecour: crying, without comfort: miſchief, without meaſure: torment, without eaſe: where the *Worm dieth not, and the fire is never quenched:* Where the wrath of God ſhall ſeize upon the Soul and Body, as the flame of fire doth on the lump of Pitch, or Brimſtone. In which flame, thou ſhalt ever be burning, and never conſumed: Ever dying, and never dead: Ever roaring in the pangs of death, and never rid of thoſe pangs, nor knowing end of thy pains So that after thou haſt endured them ſo many thouſand years, as there are graſs on the earth, or Sands on the Sea-ſhore; thou art no nearer to have an end of thy torments, than thou waſt the firſt day that thou waſt caſt into them: yea, ſo far are they from ending, that they are ever but beginning. But if after a thouſand times ſo many thouſand years, thy damned ſoul could but conceive a hope, that thoſe hellish Torments ſhould have an end: This would be ſome comfort to think, that at length an end will come. But as oft as the mind thinks of this word never, it is as another Hell, in the midſt of Hell.

Mark 9.

This thought ſhall force the damned to cry, οὐαί, οὐαί, as much as if they ſhould ſay, οὐκ ἀεὶ, οὐκ ἀεὶ, O Lord, *not ever, not ever* torment us thus. But their conſcience ſhall anſwer them as an Eccho, ἀεὶ, ἀεὶ, *ever ever*. Hence ſhall

shall arise their doleful אוי, *Woe* and *alas*, for evermore.

This is that second death, the general perfect fulness of all cursedness and misery: which every damned Reprobate must suffer, so long as God and his Saints shall enjoy bliss and felicity in Heaven for evermore.

Thus far of the misery of man in his state of corruption, unless that he be renewed by grace in Christ.

Now follows the knowledg of mans self, in respect of his state of regeneration by Christ.

Meditations of the state of a Christian reconciled to God in Christ.

NOw let us see, how happy a godly man is, in his state of renovation, being reconciled to God in Christ.

The godly man whose corrupt Nature is renewed by grace in Christ, and become a new creature, is blessed in a threefold respect. First, in his life. Secondly, in his death. Thirdly, after death.

a *Ioh.* 3 5.
b *Gal.* 4.26.

I. His blessedness during this life, is but in part, and that consists in seven things.

c *Ioh.* 1 13.
d *Gal.* 4.6,7.
2 *Cor.* 9.8.
e *Eph.* 4.2,3.
13.
Col. 3 10.

1. Because he is conceived of the Spirit, in the womb of his Mother the Church: and is *born, not of blood, nor of the will of the flesh, nor of the will of Man, but of God*, who in Christ, is his Father: So that the Image of God is Father, is renewed in him every day more and more.

2. He hath, for the merits of Christs sufferings, all his sins, original and actual, with the guilt and punishment belonging to them, *a* freely and fully forgiven unto him: And all the *b* righteousnes of Christ, as freely and fully imputed unto him: and so God is *c* reconciled unto him; and *d* approveth him as righteous in his sight and account.

3. He is freed from Satans *e* bondage, and is made a *f* brother of Christ, a fellow *g* heir of his heavenly Kingdom, and a spiritual *h* King & Priest, to offer up *i* spiritual sacrifices to God by Jesus Christ.

4 God spareth him, as a * man spareth his own son that serveth him. And this sparing consists in

I. Not taking notice of every fault, but bearing with his infirmities. *Exod.* 34. 6, 7. A loving Father will not cast his Child out of Doors in his sickness.

II Not making his punishment when he is chastened, as great as his desires, *Psal.* 103. 10.

III. Chastening him moderately, when he seeth that he will not by any other means be reclaimed. 2 *Sam.* 7. 14. 15. 1 *Cor.* 11. 32.

IV. Graciously accepting his endeavours notwithstanding the imperfection of his obedience; and so preferring the willingness of his mind before the worthiness of his work 2 *Cor.* 8. 12.

a *Ro.* 4. 8, 25. *Rom.* 8. 1, 2. 1 *Pet.* 2. 24.
b *Ro.* 4. 5, 19
c 2 *Co.* 5. 19.
d *Ro.* 8. 33. 34. *Act* 3 6. 18. *Eph.* 2. 2.
e *Rom.* 8. 26.
f *Heb.* 2. 17.
g *Ro.* 8. 17.
h *Apo.* 1. 6.
i 1 *Pet.* 2. 5.
* *Mal.* 3. 17.

V. Turning the curses which he deserved, to crosses, and fatherly corrections: yea all *a* things, all *b* calamities of this life, *c* death it self, *d* yea his very sins, unto his good. *a Rom.* 8 28. *b Psal.* 89. 31, 33.

5 God gives him his Holy Spirit, which, *T sal.* 119.

I. *e* Sanctifieth him by degrees throughout: *f* so that he doth more and more die to sin, and live to righteousness. 71. *Heb.* 12.10. *2 Cor.* 12.7.

II. Assures him of his *g* adoption, and that he is by grace the child of God. *c 1 Cor.* 3 22. & 15. 54, 55.

III. Encourageth him to come with *h* boldness and confidence, into the presence of God. *Heb.* 2.14.

IV *i* Moveth him without fear, to say unto him, Abba Father. 15. *d Luk.* 22. 31, 32.

V. *k* Poureth into his heart the gift of sanctified Prayer. *Psal* 51. 13.

VI. *l* Perswadeth him, that both he & his prayers are accepted and heard of God for Christ his Mediatours sake.

VII. Fills him with
- I *m* Peace of conscience.
- II. *n* Joy in the holy Ghost: in comparison whereof, all earthly joys seem vile and vain unto him. 14. *Rom.* 5 20, 21.

6 He hath a Recovery of his *o* soveraignty over the Creatures, which he lost by *Adams* fall: and from thence free *p* liberty of using all things which *e 1 Thes.* 5.23. *f Rom.* 8.9, 10.

g Rom. 8 16. *h Heb.* 4. 16. *Ephes.* 3. 12. *i Gal.* 4. 6. *Rom.* 8. 15, 16. *k Zach.* 12. 10. *l Rom* 8 26, 27. *m Rom.* 5. 1. & 14. 17. *n Rom.* 5. 2. & 14. 17. *o Psal.* 8. 5, &c. *Heb.* 2. 7, 8. *p 1 Cor.* 9 1. *Rom.* 14. 14. *1 Tim.* 4. 2, &c.

a 1 Cor. 9.19,21 b 1 Cor. 3.22, 23. Heb. 2.7. c 1 Cor. 3.22. d Mat. 25.34. 1 Pet. 1.4. e Act. 1.25.

God hath not *a* restrained, so that he may use them with a good *b* conscience. For to all things in Heaven and Earth, he hath a sure *c* title in this life: and he shall have the plenary and peaceable *d* possession of them, in the life to come. Hence it is that all Reprobates are but Usurpers of all that they possess, and have no *e* place of their own but Hell.

7. He hath the assurance of Gods Fatherly care, and protection day and night over him; which care consisteth in three things:

f Mat. 6.32. 2 Cor. 12. 14 Psal. 23. Psal. 34.9,10

I. In providing all things *f* necessary for his soul and body, concerning this life, and that which is to come: so that he shall be sure ever, either to have enough, or patience to be content with that he hath.

g Heb. 1.14. h Psal. 34.7. Psal. 91.11. i Isa. 4. 5. k Iob 1.10. l Psal. 34.15. Gen. 7,1.

II. In that God gives his holy Angels, *g* as Ministers, a charge, to attend upon him always for his good: yea in danger, to *h* pitch their tents about him for his safety where-ever he be. Yea Gods protection shall defend him as a *i* cloud by day, & as a pillar of fire by night: and his providence shall *k* hedge him from the power of the Devil.

III. In that I *the eyes of the Lord are upon him, and his ears continually open to see his state, & to hear his complaint*; & in *his good time*, m *to deliver him out of all his troubles*.

m Psal. 4.19.

Thus far of the blessed estate of the godly, and regenerated man in this life: now of his blessed estate in death.

2. Me-

2. *Meditations of the bleſſed eſtate of a regenerate man in his death.*

WHen God ſends death as his meſſenger, for the regenerated man, he meets him half the way to Heaven: for his *a* converſation, and *b* affection is there before him. Death is neither ſtrange nor fearful unto him. Not ſtrange, becauſe he *c* died daily: nor fearful, becauſe whileſt he lived, he was dead; & his life *d* hid with Chriſt in God. To die unto him therefore, is nothing elſe in effect, but to *e* reſt from his labour in this world, to go *f* home to his *g* Fathers houſe, unto the *h* *city of the living God, the heavenly Jeruſalem, to an innumerable company of Angels, to the general aſſembly and Church of the firſt-born, to God the Judge of all, and to the Spirits of juſt men made perfect, and to Jeſus the Mediatour of the New Teſtament.* Whileſt his body is ſick, his mind is ſound: For, God *i* maketh all his Bed in his ſickneſs, and ſtrengtheth him with Faith and Patience, upon his Bed of ſorrow. And when he begins to enter into the way of all the world; he giveth (like *k* *Iacob*, *Moſes*, and *Ioſhua*) to his Children and Friends, godly Exhortations and Counſels, *to ſerve the true God, to worſhip him truly all the dayes of their life.* His bleſſed Soul breatheth nothing but bleſſings, and ſuch ſpeeches as ſavour a ſanctified ſpirit. As his outward man decayeth, ſo his inward man

a *Phil.* 3.20.
b *Col.* 3.2.
c *1 Cor.* 15.31.
d *Col.* 3.3.
e *Apo.* 14.13.
f *2 Co.* 5.6
g *Ioh.* 14.1.
h *Heb.* 12.22, &c.
i *Pſal.* 41.3.
k *Geſ.* 49.

increaseth, & waxeth stronger. When the speech of his tongue faulteth, the sighs of his heart speak louder unto God: When the sight of the eyes faileth, the Holy Ghost illuminates him inwardly with abundance of spiritual light. His Soul feareth not but
a 2 Cor. 5. 8. a *is bold, to go out of the body, and to dwell with her Lord.* He sigheth out with
b Phil. 1. 23. *Paul,* b *Cupio dissolvi, I desire to be dissolved, & to be with Christ.* And with
c Psal. 42. 2. *David, As the hart panteth after the water-brooks so panteth my soul after thee, O God. My*
d Apo. 6. 10. *soul thirsteth for God, for the living God: when shall I come & appear before God?* He
e Apo. 22. 20. prayeth with the Saints, d *How long, O Lord, which art holy & true?* e *Come Lord*
f Job 14. 5. *Jesus, come quickly.* And when the f appointed time of his dissolution is
g Psal. 31. 5. come, knowing that he goeth to his g Father & Redeemer in the peace of a
h Luk. 2. 29. good conscience, and the assured perswasion of the forgivenes of all his
Psal. 37. 37. sins, in the *blood of the Lamb,* he sings
Isa. 57. 2. with blessed old *Simeon* his h *Nunc dimittis: Lord, now lettest thou thy servant depart in peace,* &c. and surrenders up his
i Psal. 31. 5. soul, as it were with his own hands, in-
k Act. 7. 59. to the hands of his heavenly Father,
l Mat. 18. 10. saying with *David:* i *Into thy hands, O Father, I commend my soul, for thou hast redeemed me, O Lord thou God of Truth.* And saying, with *Stephen,* k *Lord Jesu, receive my spirit:* He no sooner yields up
Acts 12. 15. & 27. 23. his sacred Ghost, but immediately the *l* Holy Angels, who attended upon him from his Birth unto his *Death,*

carry

a *carry & accompany his ſoul into Heaven,* as they did the ſoul of *Lazarus* into *Abrahams* boſome, *b* wch is the Kingdom of Heaven, whither only good Angels & good works do accompany the ſoul: the one to deliver their *c* charge, the other to receive their *d* reward.

a *Luk.* 16.22. *b* Mat. 8.11. *Luke* 13.28. *c Act.* 15. 10. 11. *d Eph.* 1.10. *Heb.* 11.9, 10, 16. & 12. 22, 23. *Luk.* 19.9. & 9 31 *cPſal* 91. 11 *Heb.* 1.14. *d* Ap. 14 13.

The body in convenient time, as the ſanctified *e* temple of the holy Ghoſt, the *f* members of Chriſt, nourished by his body, the *g* price of the bloud of the Son of God, is by his Fellow-brethren reverently laid to *h* ſleep in his grave, as in the bed of Chriſt: in an aſſured hope, to *i* awake in the reſurrection of the juſt, at the laſt day, to be partaker with the ſoul, of life and glory everlaſting. And in this reſpect not only the ſouls, but the very bodies of the Faithful alſo are termed bleſſed.

Thus far the bleſſedneſs of the ſoul and body of the regenerated man in death. Now let us ſee the bleſſedneſs of his ſoul and body after death.

e 1 *Cor.* 1.9. *f* 1 *Cor.* 6. 15. *Mat.* 26 26. *g* 1 *Cor.* 6 20. 1 *Pet* 1.19. *h* 1 *Theſ.* 4.14 Act 7.6. & 8.2. *i Dan* 12.2. Joh. 5.28,29. *Luke* 14.14. 1 *Theſ.* 4 16,17. *Apoc* 14 15.

3 *Meditations of the bleſſed eſtate of the regenerated man after death.*

THis ſtate hath three degrees:

1. From the day of death, to the Reſurrection.

2. From the Reſurrection, to the pronouncing of the Sentence.

3. After the Sentence, which laſts Eternally.

As soon as ever the regenerated man hath yielded up his soul unto Christ, the holy Angels take her into their cu-
a *Luk.* stody, and immediately *a* carry her in-
16.22. to Heaven; and there present her *b* be-
b *Heb.* fore Christ, where she is crowned with
1.14. a *c* Crown of righteousness and glory;
& 12, not which she hath deserved by her
24. good works; but which God hath pro-
c 2 *Ti.* mised of his free goodness to all those
4.8. who of love, have in this life unfained-
Apoc. ly served him, and sought his glory.
2.10. Oh! what joy will it be to thy soul,
1 *Pet.* which was wont to see but misery, and
5.4. sinners, now to behold the face of the God of glory? yea to see Christ welcoming thee, as soon as thou art presented before him by the holy Angels, with an *Euge bone serve! well done, and well-come, good and faithful servant,* &c. *enter into thy Masters joy.* And what joy will this be, to behold *thousand thousands of Cherubins, Seraphims. Angels, Thrones, Dominions, Principalities, Powers?* All the *holy Patriarchs, Priests, Prophets, Apostles, Martyrs, Professours:* & all the souls of thy Friends, Parents, Husbands, Wives, Children, & the rest of Gods saints, who departed before thee in the true Faith of Christ, standing before Gods Throne in bliss & glory? If the Queen of *Sheba*, beholding the glory and attendance given to *Solomon*, as it were ravished therewith, brake out and said; *Happy are thy*
1 *King.* 10. *men, happy are thy servants, which stand ever before thee, and hear thy Wisdom:*

How

How ſhall thy Soul be raviſhed to ſee her ſelf by Grace admitted to ſtand with this glorious Company! to behold the bleſſed Face of Chriſt and to hear all the Treaſures of his Divine Wiſdome! How ſhalt thou rejoyce to ſee ſo many thouſand thouſands welcoming thee into their Heavenly ſociety! For as they all rejoyced at thy Converſion; ſo vvill they novv be much more joyful to behold thy Coronation; and to ſee thee receive thy Crown, which was laid up for thee againſt thy coming. For there the Crown of Martyrdome ſhall be put on the Head of a Martyr, who for Chriſts Goſpel ſake, endured Torments: the crown of Virginity on the head of a Virgin, which ſubdued Concupiſcence: The Crown of Piety and Chaſtity on the head of them, who ſincerely profeſſed Chriſt, and kept their Wedlock Bed undefiled: The Crown of good Works on the good Alms givers head, who liberally relieved the Poor: The Crown of incorruptible Glory on the head of thoſe Paſtours, who by their preaching and good example, have converted ſouls from the corruption of ſin, to glorifie God in Holineſs of life. Who can ſufficiently expreſs the rejoyceing of this Heavenly Company, to ſee thee thus Crowned vvith Glory, arrayed with the ſhining Robe of righteouſneſs, and to behold the Palm of victory put into thy hand? Oh! what

Luke 15.

1 Tim. 4. 8.

Apoc. 7. 9.

grat i-

graculation will there be, that thou hast escaped all the miseries of the World, the snares of the Devil, the pains of Hell, and obtained with them thy eternal rest and happiness? for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of God, as himself. Yea, they have as many distinct joys, as they have compartners of their joy. And in this joyful and blessed state, the Soul * resteth with Christ in Heaven, till the Resurrection: when as the number of her Fellow-servants, and brethren be fulfilled, which the Lord termeth but a little season.

*Apo. 7.9. a Pet. 3.10. 12. 13. b 1 Cor. 15.52. 1 Thes. 4.16. Ioh. 5. 28. Ezek. 37. c Rom. 8. 11. Rom. 5.17 1 Cor. 16.22. Phil 3.10. 11. 1 Thes 4. 14.

The second degree of mans blessedness after death, is from the Resurrection, to the pronouncing of the final Sentence. For at the last day,

1. The elementary Heavens, Earth, and all things therein, shall be *a dissolved, and purified with fire,*

2. At the *b* sound of the last Trumpet, or voice of Christ, the Archangel, the very same bodies, which the Elect had before, (though turned to dust and earth) shall arise again. And in the same instant, every mans soul shall re-enter into his own body *c* by virtue of the Resurrection of Christ, their head: and be made alive, and rise out of their graves, as if they did but awake out of their beds. And howsoever tyrants bemangled their bodies in pieces, or consumed them to ashes yet

shall

shall the Elect find it true at that day, that *not an hair of their head is perished.* *Mat.* 10. 30.

3. They shall come forth out of their graves, like so many *Iosephs* out of Prison: or *a Daniels* out of the Lions Dens: or *Ionahs* out of Whales bellies. *a Dan.* 6.

4. All the bodies of the Elect being thus made alive, shall arise in that *b* perfection of nature, whereunto they should have attained by their naturall temperament, if no impediment had hindred: & in that vigor of age, that a perfect man is at, about three & thirty years old, * each in their proper sex. Whereunto Divines think the Apostle alludeth, when he saith: c *Till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulnesse of Christ.* Whatsoever imperfection was before in the body. (as blindnesse, lamenesse, crookednesse) shall then be done away. *Jacobs* shall not halt, nor *Isaac* be blind, nor *Leah* blear eyed, nor *Mephibosheth* be lame: For if *David* would not have the blind and lame to come into his House; much less will Christ have blindnesse and lameness to dwell in his Heavenly Habitation. Christ made all the blind to see, the dumb to speak, the deaf to hear, the lame to walk, &c. that came to him to seek his grace on earth: much more will he heal all their imperfections, whom he will admit to his glory in

1 Thes. 4. 14. Par est Potestas Dei ad instituendos & restituendos homines, Athanagor. b Isa. 65. 20. * Tert. de Resurrect. cap. 6. Hier. Epist. 27. & 61. Aug. lib. 22 de Civit. Dei c 17. & omnes Theologi in 4. Sent. dist 44. c Eph. 4. 13. Ita communiter credunt Theologi in 4. Sen. dist 44. Vide Aug. de civit. Dei, lib. 22. cap. 15 & 16.

Heaven.

Psal. 105.37. Isa. 35.6. Heaven, *Amongst those Tribes, there is not one Feeble; but the lame man shall leap as an Hart, and the dumb mans tongue shall sing.* And it is very probable, that seeing God created our first Parents, not Infants, or Old men, but of a perfect age, or stature; the anaplasis, or new creation from death, shall every way be more perfect than the plasis, or first frame of Man, from which he fell into the state of the dead. Neither is it like,

a 1 Cor. 15.43. b 1 Cor. 15.41. that Infancy being imperfection, and old age corruption, can well stand with the state of a perfect glorified body.

Isa. 65.20. Aug. Ench. cap. 92. c Mat. 13.43. Dan. 12.3. Luke 9.31. Zach. 9.16. 1 Thes. 4.17. d Exo. 34.35. Mat. 17.2. Acts 6.15. 5 The bodies of the Elect being thus raised, shall have four most excellent and supernatural qualities. For,

1. They shall be raised in *a* power, whereby they shall for ever be freed from all wants and weaknesses, and inabled to continue, without the use of meat, drink, sleep, and other former helps.

2. In *b* incorruption, whereby they shall never be subject to any manner of imperfections, blemish, sickness, or death.

3. In *c* glory, whereby their bodies *shall shine as bright as the sun in the firmament:* and which being made transparent; their souls shall shine through, far more glorious than their bodies. Three glimpses of which glory were seen; First, in *d Moses* face; Secondly, in the Transfiguration; Thirdly, in *Stephens* Countenance. Three instances

ſtances and aſſurances of the glorification of our bodies, at that glorious day. Then ſhall *David* lay aſide his Shepherds weeds, and put on the robe of the Kings Son, *Ieſus*, not *Ionathans*. Then every * true Mordecai (vvho mourned under the ſack-cloth of his corrupt Fleſh) ſhall be arrayed with the Kings Royal Apparel, and have the Crown Royal ſet upon his Head, that all the World may ſee, *how it ſhall be done to him, whom the King of Kings delighteth to honour*. If now the riſing of one Sun makes the Morning ſo Glorious, Hovv glorious ſhall that Day be, vvhen innumerable millions of millions of Bodies of Saints and Angels ſhall appear more glorious than the brightneſs of the ſun? the body of Chriſt in glory ſurpaſſing all.

1 *Sam.* 18.4. * *Heſt.* 4.1.

4. In Agility, *a* whereby our bodies ſhall be able to aſcend, and *to meet the Lord at his glorious coming in the Air*, as Eagles flying unto their bleſſed carcaſs. To this agility of the Saints glorious bodies, the Prophet alludes, *b* ſaying, *They ſhall renew their ſtrength: they ſhall mount up with wings as Eagles: they ſhall run, and not be weary: they ſhall walk, and not faint.* And to this ſtate may that *c* ſaying of Wiſdom be referred; *In the time of their viſion they ſhall ſhine, and run to and fro, as Sparks among the Stubble.*

a Ubi voler ſpiritus ibi erit & corpus, Aug. Mat. 24.28.
b Iſa. 40.31.
c Wiſd. 3.7.
d 1 Cor. 15 46. Spiritualis poſt reſurrectionem erunt corpora, non quia corpora eſſe deſtituet ſed quia ſpiritui vivificanti ſubſtituet. Aug l. 13. de civ. Dei, c. 13

And in reſpect of theſe four qualities, *Paul* calleth the raiſed bodies of the Elect, *d* Spiritual: for they ſhall be ſpi-

spiritual in qualities, but the same still in substance.

And howsoever sin and corruption make a man in this state of Mortality, lower than Angels: Yet surely, when God shall thus *crown him with glory and honour*. I cannot see, how man shall be any thing inferiour to Angels. For are they Spirits? So is man also, in respect of his Soul: yea, more than this, they shall have also a spiritual body *fashioned like unto the glorious body of the Lord Jesus Christ*, in whom mans nature is exalted by a personal union, into the glory of the Godhead, and individual society of the blessed Trinity: An honour which he never vouchsafed Angels. And in this respect man hath a prerogative above them: nay, they are but spirits appointed to be Ministers unto the Elect: and as * many of them who at the first disdained this office, and would not keep their first standing, were for their pride hurled into Hell. This lesseneth not the dignity of Angels, but extols the greatness of Gods love to Mankind

Psal. 8.5. Phil. 3.21. Heb. 2.16. Heb. 1.14 Psal. 91. 11. *Jude v. 6. 2 Pet. 2.4.

But as for all the Elect, who at that second, and sudden coming of Christ, shall be found quick and living: the fire that shall burn up the corruption of the world, and the works therein, shall in a moment, in the twinkling of an eye, overtake them as it * finds them; either grinding in the Mill of provision, or walking in the fields of pleasure, or lying in the bed of ease; and

2 Pet. 3.10. 11, 12. 1 Cor. 15. 52. *Luke 17. 31.

and so (burning up their drosse and corruption) of mortal, making them immortal bodies: and this change shall be unto them instead of death.

Then shall the Soul with joyfulnesse greet her Body, saying: Oh well met again, my dear sister! How sweet is thy Voyce! How comely is thy countenance, having lien hid so long in the clifts of the* Rocks, and in the secret places of the Grave! Thou art indeed an Habitation fit, not only for me to dwell in; but such as the Holy Ghost thinks meet to reside in, as his Temple for ever. The Winter of our Affliction is now past: The storm of our Misery is blown over, and gone. The bodies of our Elect Brethren appear more glorious, then the Lilly-flowers on the earth: the time of singing *Hallelujah* is come; and the voyce of the Trumpet is heard in the Land. Thou hast been my Yoke-fellow in the Lords labours, and companion in persecutions and wrongs, for Christ and his Gospels sake; now shall we enter together into our Masters joy. As thou hast born with me the Crosse, so shalt thou now wear with me the Crown. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, aye blessed be that God! who (when yonder Reprobates spent their whole time in pride, fleshly lust, eating, drinking, and prophane vanities) gave us grace to joyn together in

The elect Soules Apostrophe to her body, at her first meeting in the resurrection. * Cant. 2. 14.

in watching, fasting, praying, reading the Scriptures, keeping his Sabbaths, hearing Sermons, receiving the Holy Communion, relieving the poor; exercising (in all humility) the works of Piety to God, and walking conscionably in the duties of our calling towards men. Thou shalt anon hear no mention of thy sins, for they are remitted & covered: but every good work which thou hast done for the Lords sake, shall be rehearsed and rewarded. Chear up thy heart, for thy *Judge is flesh of thy flesh, and bone of thy bone.* Lift up thy head, behold these glorious Angels, like so many *Gabriels*, flying towards us, to tell us that the day of our Redemption is come, and to convey us in the clouds, to meet our Redeemer in the Air. Lo, they are at hand: *Arise therefore, my Dove, my Love, my fair one, and come away.* And so like Roes, or young Harts, they run with Angels towards Christ, over the trembling Mountains of *Bether*.

Psal. 32.1,2. *Dan.* 9.21. &c. *Luke* 21.28. *Cant.* 2.13. *Verse* 17.

6. Both quick and dead, being thus revived & glorified, shall forthwith (by the Ministery of Gods Holy Angels) be gathered from all the quarters and parts of the world, and *caught up together in the Clouds, to meet the Lord in the Aire*; and so shall come with him, as a part of his glorious train, to judge the Reprobates and evil Angels. The twelve Apostles shall sit upon twelve Thrones (next Christ) to judge the twelve tribes, who refused to hear the Go-

Luke 17.34. 35,36. 1 *Thes.* 4.17. 1 *Cor.* 6.2,3.

Gospel preached by their Ministery. And all the Saints (in honor & order) shall stand next unto them, as Judges also, to judge the evil angels, & earthly-minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithin his Service, than others: so shall their glory and reward be greater than others in that Day. *Apoc.* 22.12. *Rom.* 16.2. 2 *Cor.* 9,6. *Iohn* 14,4. 1 *Thes.* 4.17.

The place whither they shall be gathered unto Christ, and where Christ shall sit in Judgment, shall be in the Air, over the Valley of *Iehoshaphat*, by Mount *Olivet*, near unto *Ierusalem*, Eastward from the Temple: as it is probable for four reasons.

I. Because the holy Scripture seems to intimate so much in plain words: *I will gather all Nations into the Valley of* Jehoshaphat; *and plead with them there. Cause thy mighty ones to come down, O Lord: let the Heathen be wakened, & come up to the valley of* Jehoshaphat; *for there will I sit to judge all the Heathen round about. Iehoshaphat* signifieth, The Lord will judge. And this valley was so called from the great Victory which the Lord gave *Iehoshaphat* and his People over the *Ammonites*, *Moabites*, and Inhabitants of Mount *Seir*. Which victory was a type of the final Victory, which Christ, the Supreme Judge, shall give his Elect, over all their Enemies in that place, at the last Day, as all the *Iewes* interpret it. See *Zach.* 14. 4,5. *Psal.* 51. 1, 2, *&c.* *Ioel* 3.1,2. *&c.* *vers.* 11.12. 2 *Chr.* 20.22. &c.

all

all agreeing, that the place shall be thereabout.

II. Because that as Christ was thereabout crucified and put to open shame; So over that place, his glorious Throne should be erected in the Air, when he shall appear in Judgment, to manifest his Majesty and glory. For it is meet that Christ should in that place judge the World with righteous Judgment, where he himself was unjustly judged and condemned.

* Near this Valley was Mount Moriah where Abraham sacrificed Isaac. Gen. 22.

III. Because that, seeing the Angels shall be sent *to gather together the Elect, from the four winds, from one end of Heaven, to the other*: It is most probable, that the place whither they shall be gathered to, shall be near *Jerusalem*, and the valley of *Jehoshaphat*, which * Cosmographers describe to be in the midst of the superficies of the earth. If the *termini à quibus*, be the four parts of the World: the *terminus ad quem*, must be about the Center.

Jacob saw Angels ascending & descending on a Ladder, Gen. 28

IV. Because the Angels told the Disciples, that as they saw Christ ascend from Mount *Olivet*, which is over the Valley of *Jehoshaphat*: So he

The Angel put up his Sword, & fire from heaven burnt

the sacrifice in Araunahs floor, 2 Sam. 24. Solomon builded the Temple, 2 Chron. 5. &c. Christ preached the Gospel, suffered his Passion, and entred into his glory, Carth. in Gen. 28. * The Sea beyond Jordan towards Tyrus cutteth the middest of the World. And Ezech. saith of Jerusalem, In medio gentium posui eam. That from Sion, as from a center, the Law should be published to all nations and there all nations shall be judged according to the law, Rom. 2. 12. Acts 1. 11. Richardus de villanova. Thom. in 1a. 2æ. Dist. 47. 48. *Mat.* 25. 31. *Jude* v. 14. *Apoc.* 20. 11, 12.

shall

shall in like manner come down from Heaven. This is the opinion of *Aquinas*, and all the School men, except *Lombard* and *Alexander Hales*.

V. Lastly, when Christ is set in his glorious Throne, and all the many thousands of his Saints and Angels, shining more bright than so many Suns in glory, sitting about him; and the body of Christ in glory and brightness surpassing them all: (The Reprobates being separated, and remaining beneath upon the Earth: *a* for the right hand signifieth a blessed, the left hand a cursed Estate) Christ will first pronounce the sentence of Absolution and Bliss upon the Elect. First, because he will thereby encrease the grief of the Reprobate, that shall hear it. Secondly, to shew himself *b* more prone to mercy, than to Judgment. And thus from his Throne of Majesty in the Air, he shall (in the sight and hearing of all the World) pronounce unto his Elect, *c Come ye blessed of my Father, inherit the Kingdom prepared for you, from the beginning of the World: for*, &c.

a *Mat.* 19.28. Hilar. in Cant: 21. Anselm, in Mat. c.25.

b *Psa.* 145.9. *Isa.* 28.21. Ad pœnas tardùs Deus est, ad præmia velox.

c *Mat.* 25.34.

Come ye] Here is our blessed union with Christ, and by him, with the whole Trinity.

Blessed] Here is our Absolution from all sins, and our plenary endowment with all grace and happiness.

Of my Father] Here is the Author, from whom, by Christ, proceeds our felicity.

Inhe-

Inherit] Here is our Adoption.

The Kingdom] Behold our Birthright and poſſeſſion.

Prepared] See Gods Fatherly care for his choſen.

From the foundation of the world] O the free, Eternal, Unchangeable Election of God!

How much are thoſe ſouls bound to love God, who of his meer good will and pleaſure, choſe and loved them, before they *had done either good or evil.*

Rom. 9.11.

For, I was hungry, *&c.*] O the goodneſs of Chriſt, who takes notice of all the good works of his Children, to reward them! How great is his love to poor Chriſtians, who takes every work of mercy done to them for his ſake, as if it had been done to himſelf!

John 20.29. *Come ye to me, in whom ye have believed.* 1 *Pet.* 1.8. *before ye ſaw me*: and whom ye have loved and ſought for, with ſo much devotion, and through ſo many tribulations. Come now, from labour, to reſt: from diſgrace, to glory: from the ſorrows of death, to the joys of Eternal Life. For my ſake ye have been railed upon, reviled, and curſed: But now it ſhall appear to all thoſe curſed *Eſaus*, that you are the true *Iacobs*, that ſhall receive your Heavenly Fathers bleſſing: and bleſſed ſhall you be. Your *Fathers, Mothers, and neereſt kindred* forſook, and caſt you off, for my Truths ſake, which you maintained; but now my Father will be unto you a Father, and you ſhall be his Sons and Daughters

Mat. 5.11. a *Pſal.* 27.10. *Mat.* 19.29. b *Ioh.* 20.18. 2 *Cor.* 6.17.

aghters for ever. You were cast out of your lands and livings, and forsook all for my sake and the Gospel: But that it may appear that you have not lost your gain, but gained by your loss; instead of an Earthly inheritance and possessions, you shall possess with me the inheritance of my Heavenly Kingdom; where you shall be for love, Sons; for birth-right, Heir; for dignity, Kings; for holiness, Priests: and you may be bold to enter into the possession thereof now, because my Father prepared, and kept it for you, ever since the *first foundation of the world was laid.*

Immediately after this Sentence of Absolution and Benediction, every one receiveth his crown, which Christ the righteous Judge puts upon their heads, as the reward which he hath promised of his grace and mercy, unto the faith and good works of all them that loved that his appearing. Then every one taking his Crown from his head, shall lay it down (as it were) at the feet of Christ; and prostrating themselves, shall with one heart and voice, in an heavenly sort and consort, say, *Praise, and honour, and glory, and power, and thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore,* Amen.

2 *Tim.* 4 8. 1 *Pet.* 5. 4. *Apoc.* 4. 5. *Apoc.* 4. 10.

Then

1 Cor. 6. 1, 2, 3, &c. Mat. 19 28 Then shall they sit in their Thrones and order, as Judges of the Repro bates, and evil Angels, by approving and giving testimony to the righteou sentence and judgment of Christ, th Supreme Judge.

After the pronouncing of the re probates sentence & condemnation, Christ will perform two solemn acti ons.

1 The presenting of all the elect unt his Father. *Behold, O righteous Father* John 17. 12, 14, 23, 24. *these are they whom thou gavest me, I hav kept them, and none of them is lost. I gav them thy word, and they believed it: & th world hated them, because they were not o the world, even as I was not of the world And now, Father, I will that those, whom thou hast given me, be with me where I am that they may behold my glory which thou hast given me: and that I may be in them and thou in me, that they may be made per fect in one: that the world may know tha thou hast sent me, and that thou hast love them, as thou hast loved me.*

1 Cor. 15. 24. 2. Christ shall deliver up the Kingdo to God, even the Father, that is, sha cease to execute his office of Media torship; whereby as he is King, Prie Prophet, and Supreme head of th Church, he suppressed his Enemies rules his faithful people by his Spir word, & Sacraments. So that his King dom of Grace over his Church in th world ceasing; he shall rule immed ately as he is God, equal with the F ther, and the Holy Ghost, in his Kin

do

Kingdom of glory for evermore. Not that the dignity of his Manhood shall be any thing diminished: but that the glory of his Godhead shall be more manifested: so that as he is God, he shall from thenceforth, in all fulness, without all eternal means, rule all in all.

From this Tribunal seat, Christ shall arise, & with all his glorious company of Elect Angels & Saints, he shall goe up triumphantly in order & array, unto the heaven of heavens, with such a heavenly noyse and Musick: that now may that song of *David* be truly verified, *God is gone up with a triumph, the Lord with the sound of the Trumpets. Sing praises to God, sing praises, sing praises unto our King, sing praises: For God is the King of all the earth, he is greatly to be exalted.* And that marriage song of *Iohn*; *Let us be glad and rejoyce, & give honour to him: For the Marriage of the Lamb is come, and his Wife hath made her self ready.* Alleluiah, *for the Lord God omnipotent reigneth.* Psal. 47. 5, 6.

The third and last degree of the blessed state of a regenerated Man after death begins after the pronouncing of the sentence, and lasteth eternally without all end.

Meditations of the blessed estate of Regenerated Man *in Heaven, after he hath received his sentence of* Absolution, *before the Tribunal-seat of Christ, at the last Day of Judgment.*

WEre my Meditation dazzleth, and my pen falleth out of my hand:

the one being not able to conceive, nor the other to describe that most excellent bliss, and eternal weight of
2 Cor. 4. 17. glory (whereof *all the afflictions of this present life are not worthy*) which all the
Rom. 8. 18. Elect shall with the blessed Trinity enjoy, from that time that they shall be received with Christ as joynt
Rom. 8. 17. Heirs, into that everlasting Kingdom of joy.

Notwithstanding, we may take a scantling thereof, thus:

The Holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects.

1 Of the Place.

2 Of the Object.

3 Of the Prerogatives of the Elect there.

4 Of the Effects of those Prerogatives.

1. *Of the Place.*

a 1 Kin. 8. 27. b 2 Co. 12. 12. THE place is the *a* Heaven of Heavens, or the *b* third Heaven called Paradise: whither Christ (in his humane nature) ascended *far above all visible Heavens. The Bridegrooms Chamber* which by the firmament, as by an azure curtain spangled with glittering stars and glorious planets is hid, that
Psal 19. 5. Mat. 25. 10. we cannot behold it with these corruptible eyes of flesh. The holy Ghost (framing himself to our weakness) describes the Glory of that place which no man can estimate, by such thing

things as are moſt precious in the Eſtimation of a man; & therefore likeneth it to a great & a holy city, named the *heavenly* Ieruſalem: where *only* a *God, and his people, who are ſaved and* b *written in the Lambs book, do inhabit*: c *all built of pure gold, like unto clear glaſs or cryſtal*: a *Ver.* d *the walls of Iaſper ſtone*: *the foundations* 24.
of the walls with twelve manner of precious b 27.
ſtones, having e *twelve gates, each built of* c *Ver.*
one pearl; f *three gates towards each of the* 18. 11.
four corners of the world: g *& at each gate* d *Ver.*
an Angel, (as ſo many Porters) h *that no* 19. 20.
unclean thing ſhould enter into it. It is i *four* e *verſ.*
ſquare, therefore perfect: *the length, the* 21.
breadth and height of it are equal, 12000 f *verſ.*
furlongs every way; *therefore glorious and* 13.
ſpacious. Through the middeſt of her ſtreets g *verſ.*
ever runneth a pure river of the water of 12.
life, as clear as cryſtal; *therefore wholſome.* h *verſ.*
And of either ſide of the river, is the Tree of 27.
life, ever growing: *which bears twelve* i *verſ.*
manner of fruits, and gives fruit every 16.
month; *therefore fruitful. And the leaves* *Apoc.*
of the Tree is health to the Nations; *there-* 22. 1,
fore healthy. There is therefore no place 2.
ſo glorious by creation, ſo beautiful with delection, ſo rich in poſſeſſion, ſo comfortable for habitation. For there the King, is Chriſt: the Law, is love: the honour, verity: the peace, felicity: the life, eternity. There is light without darkneſs; mirth without ſadneſs; health without ſickneſs; wealth, without want; credit, without diſgrace; beauty, without blemiſh; eaſe, without labour; riches, without ruſt; bleſ-

ſedneſs, without miſery; and conſolation that never knoweth end. How truly may we cry out (with *David*) of this city? *Glorious things are ſpoken of thee, O thou city of God.* And yet all theſe things are ſpoken but according to the weakneſs of our capacity. For Heaven exceedeth all this in glory *ſo far, as that no tongue is able to expreſs, nor heart of man to conceive the glory thereof*: as witneſſeth *Paul*, who was in it and ſaw it. O let us not then dote ſo much upon theſe wooden cottages & houſes of moulding clay, which are but the Tents of ungodlineſs, and habitations of ſinners but let us look rather, & long for this *Heavenly City, whoſe builder and maker is God*: which he (*who is not aſhamed to be called our God*) *hath prepared for us.*

Pſal. 87. 3.
2 Cor. 12. 4.
1 Cor. 2. 9.
Heb. 11. 10.
Heb. 11. 16.

II. *Of the Object.*

THe bliſſeful and glorious object of all intellectual and reaſonable creatures in Heaven, is the God-head in Trinity of Perſons: without which there is neither joy, nor felicity: but the very fulneſs of joy conſiſteth in enjoying the ſame.

This object we ſhall enjoy two ways:

1. By a Beatifical viſion of God.
2. By poſſeſſing an immediate communion with this Divine Nature.

The *a* beatifical viſion of God, that only, that can content the infinite mind of man. *b* For every thing

a Viſio Dei beatifica ſola eſt ſummum bonum noſtrum. Aug. lib. de Trin. c. 12.

b Feciſti nos domine ad te, Inquietum igitur eſt cor noſtrum, donec requieſcat in te. Aug. Confeſſ. l. 1. c. 1. &c.

tendeth to his center. God is the center of the soul: therefore (like *Noahs* Dove) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses* could not satisfie his mind, unless he might *see the face of God*. Therefore the whole Church prayeth so earnestly, *God be merciful unto us, and bless us, and cause his face to shine upon us*. When *Paul* once had seen this blessed sight, he (ever after) counted all the riches and glory of the world (in respect of it) to be but dung: and all his life was but a singing out (*Cupio dissolvi*) I *desire to be dissolved, and to be with Christ*. And Christ prayed for all his Elect in his last prayer, that they might obtain *this blessed vision*; *Father, I will that they which thou hast given me, be* (where?) *even where I am*: (to what end?) *that they may behold that my glory*, &c. If *Moses* face did so shine, when he had been with God but forty days, and seen but his backparts: How shall we shine, when we shall see him face to face for ever? and *know as we are known, and as he is?* Then shall the Soul no longer be termed *Marah*, bitterness, but *Naomi*, beautifulness: For the Lord shall turn her short bitterness, to Eternal Beauty and Blessedness, *Ruth* 1. 20.

Exod. 33. 13. &c. *Psal.* 67. 1. *and* 80. 1. *Phil.* 3 8. *Phil.* 1 23. *John* 17. 24. *Exod.* 34. 18. *Exod.* 33. 13. 1 *Cor.* 13. 12. 2 *Cor.* 3 18. 1 *Joh.* 3. 2.

The second means to enjoy this object is, by having an immediate and Eternal communion with God in Heaven. This we have, first, by being

ing (as Members of Christ) united to his Manhood; and by the Manhood, personally united to the Word, we are united to him, as he is God: and by his God-head to the whole Trinity. Reprobates at the last day shall see God (as a just Judge) to punish them: But (for lack of this Communion) they shall have neither grace with him, nor glory from him. For want of this communion, the Devils (when they saw Christ) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the most high God?* But (by vertue of this Communion) the penitent soul may boldly go and say unto Christ (as *Ruth* unto *Boaz*. *Spread, O Christ, the wings of the garment of thy mercy over thine hand-maid: for thou art my Kinsman.* This Communion God promised *Abraham*, when he gave himself for his great reward. And Christ prayeth for his whole Church to obtain it. This Communion Saint *Paul* expresseth in one word, saying, *That God shall be all in all unto us.* Indeed, God is now all in all unto us: but by means, and in a small measure. But in Heaven, God himself immediately (in fulness of measure, without all means) will be unto us all the good things, that our Souls and Bodies can wish or desire. He himself will be salvation, and joy to our Souls: life and health to our bodies: beauty to our eyes: musick to our ears: honey to our mouths: perfume to our nostrils:

Mark 5.7.

Ruth 3.9.

Gen. 15.1.

John 17.20, 21.

1 Cor. 15.28.

meat

meat to our bellies: light to our understandings: Contentments to our wills: and delight to our hearts. And what can be lacking, where God[a] himself will be the soul of our souls? Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodness, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparkles of those things, which are in infinite perfection in God. And in him we shall enjoy them in a far more perfect and blessed manner. He himself will then supply their use: nay, the best creatures (which serve us now) shall not have the honour to serve us then. [b] There will be no end of the Sun, nor of the Moon to shine in that City: for the glory of God doth light it. No more will there be any need, or use of any creature, when we shall enjoy the Creator himself.

[a] Anima animarum erit Deus. Bern. Non potest summus rerum conditor in se non habere quod rebus & se conditis dedit: quemadmodum sol astris, Hugo l. 4. de anima, cap. 15.

[b] Apoc. 21. 23.

When therefore we behold any thing that is excellent in any Creatures; let us say to our selves, How much more excellent is he, who gave them this excellency! When we behold the wisdom of Men, who overrule Creatures stronger than themselves; out-run the Sun and Moon in discourse, prescribing many Years before, in what courses they shall be eclipsed; let us say to our selves; [c] How admirable is the Wisdom of God, who made men so wise! When we consider the strength of Whales and

[c] Seneca de beneficiis, lib. 1. cap. 19.

Elephants, the tempest of Winds, and terrour of thunder; let us say to our selves, How strong, how mighty, how terrible is that God, that makes these mighty and fearful Creatures! When we taste things that are delicately sweet, let us say to our selves, O how sweet is that God, from whom all these creatures have received this sweetness! When we behold the admirable colours which are in Flowers, and Birds, and the lovely beauty of Women, let us say, How fair is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage through this *Bochim*, or valley of tears; what are those pleasures which he hath prepared for us, when we shall enter into the Palace of our Masters joy? How shall our souls be there ravished with the love of so lovely a God? So glorious is the object of heavenly Saints. So amiable is the sight of our gracious Saviour.

Judg. 2.5.

III. *Of the Prerogatives which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the Elect in Heaven shall have four superexcellent Prerogatives.

1. They shall have *a* the Kingdom of Heaven for their inheritance: and they shall be *b* free Denizons of the heavenly

a Mat. 25.34. 1 Pet. 1.4. *b* Eph. 2.4. Heb. 12.22.

Heavenly *Jeruſalem*. S. *Paul* (by being a free Citizen of *Rome*) eſcaped whipping: but they who are once free Citizens of the heavenly *Ieruſalem*, ſhall ever be freed from the whips of Eternal torments. For this freedom was bought for us not with a great ſum of money, but with the precious blood of the Sun of God. *Act.* 22.26 *Act.* 22.28, 1 *Pet.* 1.19.

2. They ſhall be all Kings, and Prieſts: Spiritual Kings, to reign with Chriſt, and to triumph over Satan, the World, and Reprobates: and ſpiritual Prieſts, to offer unto God the ſpiritual Sacrifice of Praiſe and Thankſgiving for evermore. And therefore they are ſaid to wear both Crowns and Robes. Oh what a comfort is this to poor parents, that have many children! If they breed them up in the fear of God, to be true Chriſtians: then are they parents to ſo many Kings and Prieſts. *Apoc.* 5 10. 1 *Pet.* 2.9. *Rom.* 16.20. 1 *Pet.* 2.5. *Heb.* 13. 15.

3. Their Bodies ſhall ſhine as the brightneſs of the Sun in the Firmament; like the glorious Body of Chriſt, which ſhined brighter than the Sun at noon, when it appeared to *Paul*. A glimpſe of which glorious brightneſs appeared in the bodies of *Moſes* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (ſaith the Apoſtle) it ſhall riſe a glorious body: yea, a ſpiritual body, not in ſubſtance, but in quality: preſerved by ſpiritual means, and having (as an Angel) agility to aſcend or de- *Phil.* 3.21. *Mat.* 13.43. *Act.* 9.3. *Luk.* 9.31. *Mark* 9.3. 1 *Cor.* 15.43, 44.

1 Thes. 4. 1. scend. Oh what an honour is it, that our bodies (falling more vile than a Carrion) should thus arise in glory, like unto the Body of the Son of God!

4. Lastly, they (together with all the holy Angels) there keep (without any labour to distract them) a perpetual Sabbath, to the glory, honour, and praise of the aye-blessed Trinity, for the creating, redeeming, and sanctifying of the Church: and for his power, wisdom, justice, mercy, and goodness, in the government of Heaven and Earth. When thou hearest a sweet Consort of Musick; meditate how happy thou shalt be, when (with the Quire of Heavenly Angels & Saints) thou shalt sing a part in that spiritual Allelujah, on that eternal blessed Sabbath: where there shall be such variety of pleasures, and satiety of joyes; as neither know tediousness in doing, nor end in delighting.

IV. Of the effects of these Prerogatives.

From these Prerogatives there will arise to the Elect in Heaven five notable effects.

1 Cor. 13. 12. Aug. tellio. 1. cap. 36. Nihil notum in terra, nihil ignotum in cœlo.

THey shall know God, with a perfect knowledg, so far as Creatures can possibly comprehend the Creator. For there we shall see the Word, the Creator; and in the Word, all

all Creatures that by the Word were created: so that we shall not need to learn (of the things which were made) the knowledge of him by whom all things were made. The excellentest Creatures in this life, are but as a dark vail drawn betwixt God and us: but when this vail shall be drawn aside, then shall we see God face to face, and know him as we are known. *1 Cor. 13. 12. 2 Cor. 3. 16.*

We shall know the power of the Father, the wisdom of the Son, the grace of the holy Ghost: and the indivisible nature of the blessed Trinity. And in him we shall know, not only all our friends, (who dyed in the Faith of Christ) but also all the faithful that ever were, or shall be. For *Res veræ sunt in mundo invisibili, in mundo visibili imaginariæ rerum Herm.*

1. Christ tells the *Jews*, that they shall see *Abraham, Isaac, and Iacob, and all the Prophets in the Kingdom of God*: therefore we shall know them. *Luk. 13. 28.*

2. *Adam* in his innocency, knew *Eve* to be bone of his bone, and flesh of his flesh, as soon as he awaked: much more than shall we know our kindred, when we shall awake perfected and glorified in the resurrection. *Gen. 2. 23.*

3. The Apostles know Christ after his Resurrection, and the *Saints which rose with him, and appeared in the Holy City.* *Mat. 27. 53.*

4. *Peter, Iames*, and *John*, knew *Moses* and *Elias* in the transfiguration: how much more shall we know one another, when we shall be all glorified? *Mat. 17. 4.*

5. *Dives*

Luke 16.23. 5. *Dives* knew *Lazarus* in *Abrahams* bosome: much more shall the Elect know one another in Heaven.

Mat. 19.28. 1 Cor. 6.2,3. 6. Christ saith, that the twelve Apostles shall sit upon twelve Thrones, to judge (at that day) the 12 Tribes: therefore they shall be known, and consequently the rest of the Saints.

1 Cor. 13.12. 7 *Paul* saith, that at that day *we shall know as we are known of God*: and *Augustine* out of this place comforteth a Widow, assuring her, that as in this life, she saw her husband with external eyes: so in the life to come, she should know *his heart, and what were all his thoughts and imaginations*. Then husbands and wives look to your actions and thoughts: *For all shall be made manifest one day*. See 1 Cor. 4.5.

August. ad Italicam viduam Epist. 6.

Gen. 25.35 2 Kin. 22.20. 8. The faithful in the Old Testament are said to be gathered to their Fathers: therefore the knowledg of our friends remains.

1 Cor. 13.8. 9 *Love never falleth away*: therefore knowledg, the ground thereof, remains in another life.

Rom. 2.5. Apoc. 21.12 Eccl. 12.14. Rom. 2.16. *Mat. 12.36. 10 Because the last day shall be a *declaration of the just judgment of God*; when he shall reward *every man according to his works*: & if every mans works be brought to light, much more the worker. And if wicked men shall * account for every idle word, much more shall the Idle-speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle)

Apoſtle) *Every man ſhall appear, to account for the work, that he hath done in his body* &c. See wiſdom, *Chap.* 5. *verſ.* 1. Though the reſpect of diverſities of degrees and callings in Magiſtracy, Miniſtery, and Oeconomy ſhall ceaſe; yea, Chriſt ſhall then ceaſe to rule, as he is Mediator, and rule all in all, as he is God equal with the Father, and the holy Ghoſt. 2 Cor. 5. 10. 1 Cor. 15. 24, 28.

The greateſt knowledg that man can attain unto in this life, comes as far ſhort of the knowledg which we ſhall have in heaven, as the knowledg of a Child that cannot yet ſpeak plain, is to the knowledg of the greateſt Philoſopher in the World. They who thirſt for knowledg, let them long to be Students of this Univerſity: For all the light by which we know any thing in this World, is nothing but the very ſhadow of God. But when we ſhall know God in Heaven, we ſhall in him know the manner of the Work of the Creation, the Myſteries of the Work of our Redemption: Yea, ſo much knowledg as a creature can poſſibly conceive and comprehend of the Creator, and his works. But whilſt we are in this life, we may ſay with *Iob*; *How little a Portion hear we of him?* And aſſure our ſelves with *Syracides*, that, *There are hid yet greater things than theſe be, and that we have ſeen but a few of Gods* 1 Cor. 13. 11. Lumen eſt umbra Dei, & Deus eſt lumen luminis. Plato Poli. 6. Iob 26. 14. Eccl. 43 32.

2. They ſhall love God with as perfect

perfect and absolute love, as possibly a Creature can do. The manner of loving God, is to love him for himself: the measure, is to love him without measure. For in this life (knowing God but in part) we love him but in part: but when the Elect in Heaven shall fully know God, then they will perfectly love God. And for the infinite causes of Love (which they shall know to be in him) they shall be infinitely ravished with the Love of him.

1 Cor. 13. 12.

3. They shall be filled with all manner of Divine pleasures. *At thy right hand* (saith *David*) *there are pleasures for evermore. Yea, they shall drink* (saith he) *out of the River of pleasures.* For as soon as the soul is admitted into the actual fruition of the beatifical Essence of God: she hath all the goodness, beauty, glory, and perfection of all Creatures (in all the world) united together, and at once presented unto her in the sight of God. If any be in love, there they shall enjoy that which is more amiable: if any delight in fairness, the faireſt beauty is but a dusty shadow to that: he that delights in pleasures, shall there find infinite varieties, without either interruption of grief, or distraction of pain: he that loveth honour, shall there enjoy it, without the Disgrace of cankered envy: he that loveth treasure, shall there possess it, and never be beguiled of it. There they shall have know-

Psal. 16. 11. Psal. 36. 8.

ledg void of all ignorance: health, that no ſickneſs ſhall impair: and life, that no death can determin. In a word, look how far this wide world ſurpaſſeth for light, pleaſures, and comfort, the dark and narrow womb, wherein thou waſt conceived a child: ſo much doth the world to come exceed in joys, ſolace, and conſolation, this preſent world. How happy then ſhall we be, when this life is changed, and we thither tranſlated?

4. They ſhall be repleniſhed with an unſpeakable joy. In thy preſence (ſaith *David* is the fulneſs of joy. And this joy ſhall ariſe, chiefly from the viſion of God: and partly from the ſight of the holy Angels, and bleſſed ſouls of juſt and perfect men, who are in bliſs and glory with him. *Pſal.* 16. 11.

But eſpecially from the bliſsful ſight of Jeſus the Mediatour of the New Teſtament, our Emanuel, God made man. His ſight will be the chief cauſe of our bliſs and joy. If the *Iſraelites in Jeruſalem ſo ſhouted for joy, that the earth rang again, to ſee* Salomon *crowned*; how ſhall the Elect rejoyce in Heaven, to ſee Chriſt (the true *Salomon*) adorned with Glory? If *John Baptiſt* at his preſence *did leap in his Mothers womb for joy*; How ſhall we exult for joy, when he will be, not only with us, but in us in Heaven? If the Wiſe men rejoyced ſo greatly to find him a babe, lying in a manger; how great ſhall the joy of the Elect be, to ſee him *Heb.* 12 24. *1 King* 1. 40. *Luke* 1. 44. *John* 17. 23. *Mat.* 2. 10.

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him sit (as a King) in his Celestial Throne? If *Simeon* was so glad to see him an Infant in the Temple, presented by the hands of the Priest; how great shall our joy be, to see him a King, ruling all things at the right hand of his Father? If *Ioseph* and *Mary* were so joyful to find him in the midst of the Doctors, in the Temple; how glad shall our souls be, to see him sitting as Lord among Angels in Heaven? This is that joy of our Master, when (as the *a* Apostle saith) *the eye hath not seen, the ear hath not heard, nor the heart of man can conceive*: which because it cannot enter into us, we shall *b* enter into it.

Luke 2. 28.

Luke 2. 46

Facilius dicere possumus quid ibi non sit, quam quid ibi sit. Aug. de sym. lib. 1.

a 1 Cor. 2 9.

b Mat. 25. 21.

5. Lastly, They shall enjoy this blisseful and glorious estate for evermore. Therefore it is termed everlasting life: and Christ saith, *c that our joy shall no man take from us.* All other joys (be they never so great) have an end. *Assuerus* Feast lasted *c* an hundred and eighty dayes: but he, and it, and all his joys are gone. For *d* mortal man to be assumed to heavenly glory, to be associated to Angels, to be satiated with all delights and joyes, (but for a time) were much; but to enjoy them for ever, without intermission of end, who can hear it, and not admire it? who can muse of it, & not be amazed at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the riches and pleasures

c Ioh. 16. 22.

d Hest 1. 4.

of

of this life to be but *a* loss and dung, in a respect of that. And therefore (with incessant prayers, fasting, almes-deeds, tears, faith, and good life) they laboured to ascertain themselves of this Eternal life: and (for the love thereof) they *b* willingly either sold, or parted with all their earthly goods and possessions.

a Phil. 3.8.

b Act. 2.45.

Christ calleth all Christians, Merchants, *Luke* 19. and eternal life, a precious pearl, which a wise Merchant will purchase, though it cost him *all that he hath*, Mat. 13.

Alexander hearing the report of the great riches of the Eastern Countrey, divided forthwith among his Captains and Souldiers, all his Kingdom of *Macedonia*: *Hephæstion* asking him what he meant in so doing; *Alexander* answered, that he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians then prefer the Eternal riches of Heaven, so gteatly renowned, (which they shall enjoy ere long) before the corruptible trash of the Earth, which last but for a season?

Plutar. Apoph. Regum.

Abraham and *Sarah* left their own countrey & possessions, to *c look for a City whose builder and maker is God*: and therefore bought no Land, but only a place of Burial. *David* preferred *d* one day in this place before a thousand else-where: yea, *to be a Door-keeper*

c Heb. 11.10. 15, 16.

d Psal. 84.10.

in

in the house of God, rather than to dwell in the richest Tabernacles of wickedness. Elias
a1 Ki. 19 4. earnestly *a* besought the Lord to receive his soul into his Kingdom, and
b2 Ki. 2.11. went willingly, (though in *b* a fiery chariot) thither. *Paul* (having once
c Phil. 1 23. seen Heaven) continually *c desired to be dissolved, that he might be with Christ. Peter* (having espied but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the day
d Mat. 17.4. of his life; saying, d *Master, it is good for us to be here.* How much better doth *Peter* now think it to be in Heaven itself? Christ (a little before his death)
e Ioh. 17.5. prayeth his Father e *to receive him into that excellent glory.* And the Apostle
f Heb. 12.2. witnesseth, that (f *for the joy which was set before him*) *he endured the cross, & despised the shame.* If a man did but once see those joys (if it were possible,) he would endure an hundred deaths, to enjoy that happiness but one day.

Serm. 31. de Sanctis. Saint *Augustine* saith, that he would be content to *endure the torments of Hell to gain this joy, rather than to lose it. Ignatius* (*Pauls* Scholar) being threatned (as he was going to suffer) with the cruelty of torments, answered with great courage of Faith; *Fire, Gallowes, Beasts, breaking of my bones, quartering of my members, crushing of my body, all the torments of the Devil together, let them come upon me, so I may enjoy my Lord Iesus, and his Kingdom.* The like constancy shewed *Polycarpe*, who could not by any

Hier. in Catalogo. Iren. l. 5. c. 1. Cont. Valent. Euseb. lib. 4. c. 16.

terrours of any kind of death, be mo-

ved

ed to deny Christ in the least measure. With the like resolution answerd *Basil* his persecutors, when they ould terrifie him with death; I will ever (saith he) *fear death, which can do o more than restore me to him that made e.* If *Ruth* left her own country, and ollowed *Naomi* her Mother in Law, to o and dwell with her in the Land of *anaan* (which was but a type of Heaen) only upon the fame which she eard of the God of *Israel*, (though she ad no promise of any portion therein:) how shouldest thou follow thy Holy Mother the Church, to go unto Christ into the heavenly *Canaan*; wherein God hath given thee an Eernal Inheritance, assured by an holy ovenant, made in the Word of God, igned with the bloud of his Son, and ealed with his Spirit and Sacraments? his shall be thine eternal happiness n the Kingdom of Heaven, where hy life shall be a Communion with he blessed Trinity; thy joy, the preence of the Lamb; thy exercise, singng; thy ditty, *Alleluiah*; thy Conorts, Saints and Angels: where youth ourisheth, that never waxeth old; eauty lasteth, that never fadeth; love boundeth, that never cooleth; health continueth, that never slacketh; and ife remaineth, that never endeth.

Nazianz. de vita Basil

Ruth 1. 16.

Medi-

Meditations directing a Christian how to apply to himself, without delay, the foresaid knowledg of God, and himself.

THou seest therefore, O man, how wretched and cursed thy state is, by corruption of Nature, without Christ: in so much that, whereas the Scriptures do liken wicked men unto Lions, Bears, Bulls, Horses, Dogs, and such like savage creatures in their lives; it is certain, that the condition of an unregenerated man, is in his death more vile than a Dog, or the filthiest creature in the world. For the Beast (being made but for mans use) when he dieth, endeth all his miseries with his death: But man (endued with a reasonable, and an Immortal Soul, made after Gods Image, to serve God) when he ends the miseries of this life, must account for all his misdeeds; & begin to endure those miseries that never shall know end. No creature but man, is liable to yield (at his death) an account for his life. The brute creatures not having reason, shall not be required to make any account for their deeds: and good Angels, though they have reason, yet shall they yield no account, because they have no sin. And as for evil Angels, they are without all hope, already condemned: so that they need not make any further Accounts. Man only in his death must be Gods Accountant for his life.

On

On the other side, thou seest (O Man) how happy & blessed thy estate is, being truly reconciled unto God in Christ; in that (through the restauration of Gods Image, and thy restitution into thy Soveraignty over other creatures) thou art in this life little inferior to the Angels; and shalt be in the life to come, equal to the Angels; yea, (in respect of thy Nature, exalted, by a personal union to the son of God; and by him, to the glory of the Trinity) superiour of the Angels; a Fellow-brother with Angels, in spiritual grace, and everlasting glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief bliss and happiness consisteth in having an Eternal communion with his Majesty.

Now therefore, O impenitent sinner, in the bowels of Christ Jesus I intreat thee, nay, I conjure thee, as thou tendrest thy own salvation, seriously to consider with me, how false, how vain, how vile are those things which still retain, and chain thee in this wretched and cursed estate, wherein thou livest; and do hinder thee from the favour of God, and the hope of eternal Life and Happiness.

Meditations on the hinderances which keep back a sinner from the Practice of Piety.

THose hindrances are chiefly seven.

1. An

1. An ignorant mistake of the true meaning of certain places of the holy Scripture, & some other chief grounds of Christian Religion.

The Scriptures mistaken, are these.

1. Ezech. 33. 14, 16. *At what time soever a sinner repenteth him of his sin, I will blot out all*, &c. Hence the carnal Christian gathereth, That he may repent when he will. It is true, whensoever a sinner doth repent, God will forgive; but the Text saith not, that a sinner may repent whensoever he will, but when God will give him grace. Many (saith the Scripture) when they would have repented, were rejected; *and could not repent, though they sought it carefully with tears*: What comfort yields this Text to thee, who hast not repented, nor knowest whether thou shalt have grace to repent hereafter?

Heb. 12. 17. *Luke* 13. 24, 25.

2. Mat. 11. 28. *Come unto me, all you that labour, and are heavy laden, and I will give you rest.* Hence the lewdest man collects, that he may come unto Christ when he list. But he must know, that no man ever comes to Christ, but he, who (as *Peter* saith) *having known the way of righteousness, hath escaped the pollutions of the world, through the knowledg of our Lord & Saviour Jesus Christ.* To come unto Christ, is to repent and believe. And this no man can do, except his Heavenly Father* draweth him by his grace.

2 *Pet.* 2. 20. *Isa.* 1. 16, 17, 18. *John* 6. 25. * *Joh.* 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus.* True: but they

they are such, as walk not after the flesh, (as thou dost) but after the Spirit, which thou didst never yet resolve to do.

4. 1 Tim. 1. 15 *Christ Jesus came into the world to save sinners*, &c. True; but such sinners, who, like *Paul*, are converted from their wicked life: not like thee, who still continuest in thy lewdness. *For that grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* Tit 2. 11, 12.

5. Prov. 24. 16. *A just man falleth seven times in a day, and riseth*, &c. (*In a day*) is not in the Text: which means not falling into sin, but falling into trouble, which his malicious Enemy plots against the just, & from which God delivers him. And though it meant falling in, and rising out of sin, what is this to thee, whose falls all men may see every day: but neither God, nor man, can at any time see thy rising again by Repentance? Psal. 34. 17, 19.

6. Isa. 64. 6. *All our righteousnesses are as filthy rags.* Hence the Carnal Christian gathers, That seeing the best works of the best Saints are no better, then his are good enough; and therefore he needs not much grieve, that his Devotions are so imperfect. But *Esaiah* means not in this place, the Righteous work of the Regenerate: as, fervent Prayers in the name of God: Charitable alms from the bowels

bowels of mercy: ſuffering in the Goſ-
pels defence, the ſpoyl of goods, and
ſpilling of blood: and ſuch works
which *Paul* calls the fruits of the ſpirit
Gal. But the Prophet making an humbl
5.22. confeſſion in the name of the *Iewiſh*
Church, when ſhe had faln from God
to Idolatry, acknowledgeth, that
whileſt they were by their filthy ſins
ſeparated from God, as Lepers are
by their infected Sores, and polluted
cloaths, from men; their chiefeſt
righteouſneſs could not be but abo-
minable in his ſight. And though
our beſt works (compared with
Chriſts Righteouſneſs) are no bette
than unclean rags: Yet in Gods ac
ceptation for Chriſts ſake, they ar
a Apo. called *a* white Rayment; yea, *b* pur
3.18. fine linnen and ſhining; far unlik
b Apo. thy *c* Leopards ſpots, and *d* filthy gar
19 8. ments.
c Ier. 7. Jam. 3.2. *In many things we ſin all*
13.23. True; but Gods children ſin no
d Zac in all things, as thou doſt, withou
3.4. either bridling their Luſts, or mort
fying their corruptions. And though
the Reliques of ſin remain in th
deareſt Children of God, that the
had need daily to cry, *Our Father which
art in heaven, forgive us our treſpaſſes:* Yet
e Gal. in the New Teſtament, none ar
2.15. properly called Sinners, but the unr
Rom. generate: But the Regenerate, in r
5.8 ſpect of their zealous endeavour t
John ſerve God in unfained holineſs,
3.31 every where called Saints. In ſo muc

that Saint *Iohn* saith, that *whosoever is born of God, sinneth not*; that is, liveth not in wilful filthiness, suffering sin to reign in him, as thou dost. Deceive not thy self with the name of a Christian: whosoever liveth in any customary gross sin, he liveth not in the state of *grace*. *Let therefore* (saith Paul) *every one that nameth the Name of Christ, depart from iniquity*. The Regenerate sin, but upon frailty; they repent, and God doth pardon: therefore they *sin not to death*. The Reprobate sin maliciously, sinfully, & delight therein; so that by their good will, sin shall leave them before they will leave it. They will not repent, and God will not pardon. Therefore their sins are mortal, (saith Saint *Iohn*:) or rather immortal, as saith Saint *Paul*, Rom. 2.5. It is no excuse therefore to say, we are all sinners. True Christians (thou seest) are all Saints,

1 Ioh. 3. 9. 1 Ioh. 5.18. 2 Tim. 2.19. 1 Ioh. 5 16. Ibid.

8. Luk. 23.43. *The Thief converted at the last gasp*, was received to Paradise. What then? If I may have but time to say, when I am dying, Lord, have mercy upon me, I shall likewise be saved. But what if thou shalt not? And yet *many in that day shall say, Lord, Lord, and the Lord will not know them*. The thief was saved, for he repented: but his fellow had no grace to repent, and was damned. Beware therefore, lest trusting to late Repentance at thy last end on Earth, thou be not driven to repent too late, without end, in Hell.

Mat. 7.22, 23.

9. 1 Joh. 1.7. *The blood of Jesus Christ cleanseth us from all sin.* And 1 Joh. 2 1. *If any man sin, we have an Advocate with the Father, Iesus Christ the righteous,* &c. Oh comfortable! But hear what S. *John* saith in the same place: My little children, these things write I unto you, that ye sin not. If therefore thou leavest thy sin, these comforts are thine; else they belong not to thee.

10. Rom. 5.20. *Where sin aboundeth, Grace did abound much more.* Oh sweet! But hear what *Paul* addeth: *What shall we say then? shall we continue in sin, that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein?* Rom. 6 1,2. This place teacheth us not to presume: but that we should not despair. None therefore of these promises, promiseth any grace to any, but to the penitent heart.

The grounds of Religion mistaken, are:

1. From the Doctrine of Justification by faith only, a carnal Christian gathered, That good works are not necessary. He commends others, that do good works: but he perswades himself, that he shall be saved by his faith, without doing any such matter. But he should know, that though good works are not necessary to Justification; yet they are necessary to salvation: *For we are Gods workmanship, created in Christ Iesus unto good works which God hath predestinated that we should walk in them.* Whosoever there-

Eph. 2.10.

therefore (in Years of Discretion) bringeth not forth good Works after he is called, he cannot be saved: neither was he ever predestinated to life Eternal. Therefore the Scripture saith, that *Christ will reward every man according to his Works.* Christ respects in the * Angels of the Seven Churches nothing but their works, and at the last day he will give the heavenly inheritance only to them who have done good works: *a* in feeding the Hungry, cloathing the Naked, &c At that day, *b* Righteousness shall wear the Crown. No Righteousness, no Crown. No good Works (according to a mans Talent) no reward from God: unless it be *c* vengeance. To be rich in god Works, is the surest foundation of our assurance *d* to obtain Eternal life. For good Works are the true Fruits of a true Faith; which apprehendeth Christ, and his obedience, unto Salvation. And no other Faith, *e availeth in Christ, but that which worketh by love:* And (but in the act of Justification) that Faith which only justifieth, is * never only, but ever accompanied with good Works: As the Tree with his Fruits, the Sun with his Light, the Fire with his Heat, and Water with his moysture. And the Faith which doth not justifie her self by good Works before men, is *f* dead Faith, which will never justifie a mans Soul before God. But a justifying *g* Faith

Fulk Rhem. Test. Annot. in Eph. 2.10. *Rom.* 2.6. *2 Cor.* 9.6. *Apo.* 22.12. * *Apo.* 2.&3. *a Mat.* 25.35. 36. *b 2 Tim* 4.8. *c Rom.* 2.8. *d 1 Tim* 6.19. *e Gal.* 5.6. * Fides sola, non est sola. Fides sola justificat, ut oculus solus videt. *f Jam* 2.26. *g Act.* 15.9.

a 1 Th. 5 23. *purifieth the heart*, and a ſanctifieth the whole man throughout.

2. From the doctrine of Gods Eter-
b Mat. 25. 34. Eph. 1. 5. Eccl. 3. 14. nal b Predeſtination, & unchangeable Decree, he gathereth: *That if he be predeſtinated to be ſaved, he cannot but be ſaved; if to be damned, no means can do any good.* Therefore all works of Piety are but in vain. But he ſhould learn, that God hath predeſtinated to the means, as well as to the end. Whom therefore God hath predeſtinated to be ſaved,
c 1 Pet. 1. 9. Rom. 8 29. 30. which is the c end, he hath likewiſe predeſtinated to be firſt *called, juſtified, and made conformable to the Image of his Son*, which is the means. And they (ſaith d *Peter*) *who are elect unto ſalvation, are alſo elect unto the ſanctification of the Spirit.* If therefore upon thy calling; thou conformeſt thy ſelf to the
d 1 Pet. 1. 2. Word and Example of Chriſt thy Maſter; and obeyeſt the good motions of the Holy Spirit, in leaving ſin, and living a godly life: then aſſure thy ſelf that thou art one of thoſe, who are infallibly predeſtinated to everlaſting ſalvation. If otherwiſe, blame not Gods Predeſtination, but thine own ſin and rebellion. Do thou but return unto God, and God will graciouſly receive thee, as the Father did the prodigal Son; and by thy converſion, it ſhall appear, both to e Angels, and f men, that thou didſt belong to his Election. If thou wilt not, why ſhould God ſave thee.

Noli te in deo primum quærere, ſed in Chriſto, in quo ſi te per fidem inveneris, certus eſto, te eſſe electum.

e Luk. 15. 10.

f verſ. 24.

3. Whe

3. When a carnal Christian hears, *that man hath not free will unto good,* he looseth the reins to his own corrupt will: as though it lay not in him to bridle, or to subdue it: Implicitely making God the Author of sin, in suffering man to run into this necessity. But he should know, that God gave *Adam* free-will, to stand in his * integrity, if he would: but man abusing his free-will, lost both himself and it. Since the Fall, Man, in his state of Corruption, hath free-will to evil, but not to good: for, in this state, a *we are not* (saith the Apostle) *sufficient to think a good thought.* And God is not bound to restore us, what we lost so wretchedly, and make no more care to recover again. But, as soon as a man is regenerated, the grace of God freeth his will unto good, so that he doth all the good things he doth with a free-will: for so the Apostle saith, that *b* God of his own good pleasure, worketh both the will and the deed in us, who (as the Apostle expoundeth) c *Cleanse our selves from all filthiness of the flesh and spirit, and finish our Sanctification in the Fear of God.* And in this state, every true Christian hath Free-will, and as he increaseth in Grace, so doth

* Magna homo liberi arbitrij vires, cum conderetur, accepit: sed eas peccando amisit. Aug. de spir. & lit. c. 3. Eccl. 7.29. Eccl. 15.14. Homo male utens libero suo arbitrio, & se, & liberum suum arbitrium perdidit. Aug. Ench. ad Laur. cap. 30. a 2 Cor. 3. 5. Per liberum arbitrii libertas in naturalibus manca, in supernaturalibus amissa est, donec gratia restituatur. b Phil. 2. 13. Acti agimus. The will is passive, in receiving the first grace, afterward active in all goodness. c 2 Cor. 7. 1.

his will in freedom: for a *when the Sun shall make us free, then shall we be free indeed*: and b *Where the Spirit of the Lord is, there is liberty*: for the Holy Spirit draws their minds, not by coaction, but by the cords of love, *Cant.* 1. 4 by illuminating their minds to know the truth; by changing their hearts, to love the known truth, and by enabling every one of them (according to the measure of grace which he hath received) to do the good which he loveth. But thou wilt not use the freedom of thy will, so far as God hath freed it: for thou doest many times wilfully (against Gods Law, to the hazard of thy soul) that, which if the Kings Law forbad, under the penalty of death, or loss of thy worldly state, thou wouldest not do. Make not therefore thy want of free-will unto good, to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

a *John* 8. 36. Liberum arbitrium non aliis gratia Dei efficitur liberum Aug. ad Colos. *cap.* 17 b 2 *Cor.* 3. 17. Voluntas humana non libertate gratiam consequitur, sed gratia libertatem, Aug. de grat.

4. When the natural man hears that no man (since the Fall) is able to fulfill the Law of God, and to keep all his Commandements: He boldly presumes to sin as others do; he contents himself with a few good thoughts; and if he be not altogether as bad as the worst, he concludes, that he is as truly Regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the Impossibility of the Law. But he should learn, that though (since the Fall

Fall) no man but Christ, who was both God and Man, did, or can perfectly fulfill the whole Law: Yet every true Christian, as soon as he is regenerated, begins to keep all Gods Commandements in Truth, though he cannot in absolute perfection. Thus (with *David*) they a *apply their hearts to fulfill Gods Commandements always unto the end.* And then the b *Spirit of grace,* which was promised to be more *abundantly poured forth under the Gospel, helpeth* them in their *good endeavours,* and *assisteth* them, to do what he commands them to do. And in so doing, God accepteth their c *good will and endeavour,* instead of perfect fulfilling of the Law: supplying out of the merits of Christ, who fulfilled the Law for us, whatsoever wanteth in our obedience. And in this respect S. *John* saith, that d *Gods Commandements, are not burthenous,* And e Saint *Paul* saith, *I am able to do all things through the help of him that strengthneth me.* And *Zachary* and *Elizabeth* are said f *to walk in all the Commandements of the Lord without reproof.* Hereupon Christ g commends to his Disciples, the *care of keeping his Commandments,* as the truest testimony of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandements: and the more unto Christ is our love, the less will our pains seem in keeping his Law. The Laws curse (which under the old Testament was so terrible)

a *Psal.* 119. 112.
b *Ioel* 2. 28, 29. *Zach.* 12. 10.
Quod jubet, juvat. *Aug.* c 2 *Cor.* 8. 12.
d *1 Ioh.* 5. 3.
e *Phil.* 4. 13.
f *Luk.* 1. 6.
g *Ioh.* 15. 10.

is under the New, (by the death of Christ) abolished to the Regenerate. The rigor which made it so unpossible to our nature before, is now to the New-born, so molified by the Spirit, that it seems facile and easie. The Apostles indeed pressed on the unconverted *Jews* and *Gentiles*, the impossibility of keeping the Law, by ability of nature corrupted. But when they have to do with regenerated christians, they require to the Law, (which is the *rule of Righteousness*) true a *obedience in word and deed*; the b *mortifying of their members*; the c *crucifying of the flesh, with the affections and lusts thereof*; d *resurrection to newness of life*; e *walking in the Spirit*; f *overcoming of the World by faith*. So that though no man can say as Christ, g *Which of you can rebuke me of sin?* Yet every regenerated Christian can say of himself. Which of you can rebuke me of being an *Adulterer, Whore-monger, Swearer, Drunkard, Thief, Usurer, Oppressor, Proud, Malicious, Covetous, Profaner of the Holy Sabbath, a Liar, a Neglecter of Gods publike Service*, and such like gross sins? else he is no true Christian. When a man casts off the conscience of being ruled by Gods Law, then God h gives him over to be led by his own lusts, the surest sign of a reprobate sense. Thus the Law, which since the Fall, no man by his own natural Ability can fulfill, is fulfilled in truth of every regenerated Christian, through the Gracious

a *Rom.* 15. 18.
b *Col.* 3. 5.
c *Gal.* 5. 24.
d *Rom.* 6. 6. 13
e *Rom.* 8. 11.
f *Gal.* 5. 25.
g *1 Joh.* 5. 4.
g *Joh.* 8. 46.
h *Ro.* 1. 24, 28.

Gracious assistance of *a* Christs Holy Spirit. And this Spirit, God will *b* give to every Christian, that will pray for it, and incline his heart to keep his Laws.

a Ro. 8 9. &c. Augustinus op. at ut Pelagius agnoscat, posse legem præstari per gratiam Christi, & pacem fore edicit.

b *Luke* 11. 13. *Iam.* 1 5.

5. When the unregenerated man hears that God * delighteth more in the inward mind, than in the outward man: then he faineth with himself, that all outward Reverence and Profession is but either superstitious, or superfluous. Hence it is that he seldome kneeleth in the Church: That he puts on his Hat at singing of Psalms, and the publike Prayers: Which the profane Varlet would not offer to do, in the presence of a Prince, or a Noble-man. And so that he keep his mind unto God, he thinks he may fashion himself [in other things] to the world. He divides his thoughts, and gives so much to God, and so much to his own lust: yea, he will divide with God the Sabbath, and will give him almost the one half, and spend the other wholly in his own pleasures. But know, O carnal man, that Almighty God will not be served by halfs, because he hath created and redeemed the whole Man. And as God detests the Service of the outward Man, without the inward heart, as Hypocrisie: so he counts the inward Service without all external Reverence, to be meer Profaneness: He requireth both in his Worship. In Prayer therefore bow thy Knees, in

* Deus magis delectatur affectu, quam effectu. Amb.

vvitneſs of thy Humiliation: Liſt up thine eyes, and thine hands, in teſtimony of thy confidence: hang down thy head, and ſmite thy breſt, in token of thy contrition: but eſpecially call upon God with a ſincere heart: ſerve him Holy, ſerve him wholly, ſerve him only; for God, and the Prince of this World, are two contrary Maſters: and therefore no man can poſſibly ſerve both.

Mat. 6.1. *v.* 24.

6. The unregenerated Chriſtian holds the hearing of the Goſpel preached, to be but an indifferent matter, vvhich he may uſe, or not uſe at his pleaſure. But whatſoever thou art, thou vvilt be aſſured in thy heart that thou art one of Chriſts Elect ſheep; thou muſt make a ſpecial care and conſcience (if poſſibly thou canſt) to hear Gods Word preached. For firſt, the preaching of the Goſpel is the chief ordinary means which God hath appointed to convert the Souls

a Act. 13.48. of all that he hath *a predeſtinated to be ſaved:* therefore it is called b *the power*

b Ro. 1.16. *of God unto ſalvation, to every one that believeth.* And where this Divine Ordi-

c Pro. 29.18. nance is not, c the people periſh: and whoſoever ſhall refuſe it, d *it ſhall be*

d Mat. 10.15. *more tollerable for the Land of* Sodom *and* Gomorrah *in the day of judgment, then*

e Iſa. 11.12. *for thoſe people.* Secondly, the preaching of the Goſpel is the e *Standard or Enſign of Chriſt*; to which all Souldiers and Elect people muſt aſſemble themſelves. When this Enſign is diſplayed,

ed, as upon the Lords day, he is none of Christs People, that *a* flocks not unto it: neither shall any drop of the *b* Raine of his Grace light on their Souls. Thirdly, it is the ordinary means, by which the Holy Ghost *c* begetteth Faith in our hearts, without * which we cannot please God. If the hearing of Christs voyce be the chief mark of Christs elect *d* sheep, and of the *e* Bridegrooms friend: then must it be a fearful mark of a Reprobate *f* Goat, either to neglect, or contemn to hear the preaching of the Gospel. Let no man think this position foolish, for *g by this foolishness of preaching it pleased God to save them which believe* Their state is therefore fearful who live in peace, without careing for the preaching of the Gospel. Can men look for Gods mercy, and despise his means? *h* He (saith Christ of the Preachers of the Gospel) *that despiseth you, despiseth me.* *i He that is of God heareth Gods Word: ye therefore hear them not, because ye are not of God.* Had not the *k Israelites* heard *Phineas* message, they had never wept. Had not the Baptist preached, the *Iews* had never *l* mourned. Had not they who crucified Christ, heard *Peters* m Sermon, their hearts had never been pricked. Had not the *Ninivites* heard *Ionas* n preaching, they had never repented; and if thou wilt not o hear and *p* repent, thou shalt never be saved.

a *Isa.* 2.2,3. b *Zac.* 14.17. c *Ro.* 10.14. * *Heb.* 11.6. d *John* 10.27. e *Joh.* 3.29. f *Heb.* 2 3. *John* 8.47. g 1 *Co.* 1.21. h *Luk.* 10.16. i *Joh.* 8.47. k *Judg* 2. 1, &c. *Luk.* 7 32. m *Act* 2.37. n *Jon.* 3.5. o *Pro.* 28 9. p *Luk.* 13.5.

7. The opinion that the Sacraments

are

are but *bare signs and seals of Gods promise and grace unto us*, doth not a little hinder Piety; whereas, indeed, they are seals, as well of our Service, and obedience unto God. Which Service if we perform not unto him, the Sacraments seal no grace unto us: but if we receive them upon the resolution, to be his faithful and penitent Servants; then the Sacraments do not only signifie and offer, but also seal and exhibite indeed the inward spiritual grace, which they outwardly promise and represent. And to this end Baptisme is
a Tit. 3. 5. called the a *washing of regeneration, and renewing of the Holy Ghost*; and the
b 1 Cor. 10. 16. *Lords Supper*, b *The Communion of the body and bloud of Christ*. Were this truth believed, the Holy Sacrament of the Lords Supper would be oftner, and with greater reverence received.

8 The last, and not the least block, whereat Piety stumbleth in the course of Religion, is by adorning vices with the Names of Vertues: As to call Drunken carousing, Drinking of Healths; spilling innocent blood, valour; gluttony, hospitality; covetousness, thriftiness; whoredome, loving a Mistres; Simony, gratuity; pride, gracefulness; dissembling, complement; Children of *Belial*, good fellows; wrath, hastiness; ribauldry, mirth: So on the other side, to call Sobriety in words and actions, Hypocrisie; alms-deeds, vain glory; devotion, superstition; zeal in Religion,

Puri-

Puritanisme; Humility, crouching; scruple of conscience, precisenes, &c. and whiles thus we call evil, good, and good, evil; true Piety is much hindred in her progres. And thus much of the first hinderance of Piety, by mistaking the true sense of some special places of Scripture, and grounds of Christian Religion.

The second hindrance of Piety.

2. The evil example of great persons. The practice of whose profane lives they prefer for their imitation, before the precepts of Gods holy Word. So that when they see the greatest men in the State, and many chief Gentlemen in their Countrey, to make neither care nor conscience to hear Sermons, to receive the Communion, nor to sanctifie the Lords Sabbath, &c. but to be Swearers, Adulterers, Carousers, Oppressours, &c. Then they think, that the using of these holy Ordinances, are not matters of so great moment: for if they were, such great and wise men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) Row against the stream of Impiety towards Heaven: They suffer themselves to be carried with the Multitude, down-right to Hell, thinking it impossible that God will suffer so many to be Damned. Whereas if the God of this world had

not blinded the eyes of their minds: the holy Scriptures would teach them,
a 1 Co. 1.26. that a *not many wise men, after the flesh, not many mighty, not many noble are called,* &c. but that for the most part, the
b Ioh. 11.5. b *poor receive the Gospel.* And that c *few rich men shall be saved.* And, *that* d *how-*
c Mat. 19. 23, 24. *soever many are called, yet the chosen are but few.* Neither did the multitude ever save any from damnation. As God
d Mat. 22.14. hath advanced men in greatness above others: so doth God expect that they in Religion and Piety, should go before others: otherwise, greatness abused (in the time of their Stewardship) shall turn to their greater condemnation, in the day of their accounts. At what time sinful e great and mighty men, as well as the *poorest slaves and bondmen,* shall wish, *that the rocks and mountains shall fall upon them, & hide them from the presence of the Judge, and from his just deserved wrath.* It will prove but a miserable solace, to have a great company of great men partakers with thee, of thine Eternal torments. The multitude of sinners doth not extenuate, but aggravate sin, as in *Sodom.* Better it is therefore with a few, to be saved in the Ark, than with the whole World, to be drowned in the flood. Walk with the few Godly, in the Scriptures narrow Path to Heaven: but crowd not with the godless multitude, in the broad way to Hell. Let not the examples of irreligious great men hinder thy repentance: for their greatness

Potentes potenter cruciabuntur, Sap.

e Apo. 6.15, 16, &c.

Mat. 7.13.

Exod. 23.2.

greatneſs cannot at that Day exempt themſelves from their own moſt grievous puniſhments.

The third hinderance of Piety.

3. The long eſcaping of deſerved puniſhment in this life. *Becauſe ſentence* (ſaith *Solomon*) *is not ſpeedily executed againſt an evil worker, therefore the hearts of the children of men are fully ſet in them to do evil, not knowing that the bountifulneſs of God* a *leadeth them to repentance.* But when his patience is abuſed, and mans ſins are ripened; his Juſtice will at once both *b* begin, and make an end of the ſinner: and he will recompence the ſlovvneſs of his delay, vvith the grievouſneſs of his puniſhment. Though they were ſuffered to run on the ſcore all the days of their life: yet they ſhall be ſure to pay the utmoſt Farthing, at the day of their Death. And whileſt they ſuppoſe themſelves to be free from Judgment; they are already ſmitten with the heavieſt of Gods Judgments; *c* a heart that can not repent. The ſtone in the Reins or Bladder is a grievous pain that kills many a mans body: but there is no diſeaſe to the * ſtone in the heart, vvhereof *d Nabal* died, and killeth millions of ſouls. They refuſe the trial of Chriſt and his Croſs: but they are ſtoned by Hells Executioner, to Eternal death.

Becauſe many Nobles and Gentlemen are not ſmitten vvith preſent Judgment, for their outragious Swear-

Eccl. 8.11.

a *Rom.* 2,4. 2 *Pet.* 3 9.

b *1Sa.* 3.12. *Ezech* 39.8.

c *Rom.* 2.5.

* Αμετανόητον καρδίαν] Cum pœnitere neſciunt.

d 1Sam. 25.17.

Svvearing, Adultery, Drunkenneſs, Oppreſſion, Profaning of the Sabbath, and diſgraceful neglect of Gods worſhip and Service: they begin to doubt of Divine providence and Juſtice. Both which two eyes, they would as willingly put out in God, as the *Philiſtins* bored out the eyes of *Sampſon*. It is greatly therefore to be feared, leſt they will provoke the Lord to cry out againſt them, as *Sampſon* againſt the *Philiſtins*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my Providence and Juſtice. Lead me therefore to theſe chief Pillars, whereupon the Realm ſtandeth: that I may pull the Realm upon their heads, & be at once avenged of them for my two eyes. Let not Gods patience hinder thy repentance but becauſe he is ſo patient, therefore do thou the rather repent.

Jud. 16. 21.

Jud. 26. 26, &c.

The fourth hinderance of Piety.

4. The Preſumption of Gods mercy, For when men are juſtly convinced of their ſins, forthwith they betake themſelves to this ſhield, Chriſt is merciful: So that every ſinner makes Chriſt the Patron of his ſin; as though he had come into the world, to bolſter ſin, and not to deſtroy the Works of the Devil. Hereupon the Carnal Chriſtian preſumeth, that though he continueth a while longer in his ſin, God will not ſhorten his dayes.

1 Joh.

days. But what is this but to be an implicite Atheist? Doubting that either God seeth not his sins, or if he doth, that he is not just? for if he believeth that God is just, how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin; True it is; Christ is merciful. But to whom? only to them that repent *and turn from Iniquity in* Jacob: *But if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; the Lord will not be merciful to him,* &c. O mad men, who dare bless themselves, when God pronounceth them accursed; Look therefore how far thou art from finding * repentance in thy self; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his ways, & the unrighteous his own imaginations, & return unto the Lord, & he will have mercy upon him: and to our God, for he is very ready to forgive.* Isa. 59.20. Deut. 29.19.

* Non delinquenti, sed peccata relinquenti condonat Deus. Isa. 55,7. a 1 Sam. 18.17. b Metuendum est ne te occidat spes: & cum multum speres de misericordia, incidas in judicium. Aug.

Despair is nothing so dangerous as presumption. For we read not in all the Scriptures of above three or four, whom roring Despair overthrew: But secure Presumption hath sent millions to perdition without any noise. As therefore the Damsels of *Israel* sang in their Dances, *a* Saul *hath killed his thousands, and* David *his ten thousands*: so may I say, that despair of Gods mercy hath damned thousands, *b* but the pre-

presumption of Gods mercy hath damned ten thousands, and sent them quick to Hell, where now they remain in Eternal torments without all help of ease, or hope of Redemption. God spared the Thief, but not his fellow, God spared one, that no man might despair: God spared but one, that no man should presume. Joyful assurance to a sinner that repents: no comfort to him that remains impenitent. God is infinite in mercy; but to them only, who turn from their sins, to serve him in *holiness*: *without which no man shall see the Lord*, Heb. 12. 14. To keep thee therefore from the hinderance of presumption: remember that as Christ is a Saviour, so *Moses* is an accuser. Live therefore, as though there were no Gospel: die, as though there were no Law. Pass thy life, as though thou wer't under the conduct of *Moses*: depart this life, as if thou knowest none but Christ, and him crucified. Presume not, if thou wilt not perish: Repent, if thou wilt be saved.

Luke 23. 39, 40.

Latronis exemplum, non est exemplum imitationis, sed consolationis.

John 5. 45.

Qui dat pœnitenti veniam, non dabit peccati pœnitentiam. Aug.

The fifth hinderance of Piety.

5. Evil company, commonly termed good fellowes: But indeed the Devils chief Instruments, to hinder a wretched sinner from repentance and piety. The first signe of Gods favour to a sinner, is to give him grace, to forsake evil Companions: such who wilfully continue in sin, contemn the means of their calling, gibing at the sincerity

sincerity of profession in others, and shaming Christian Religion by their own profane lives. These sit in the seat of the scorners. For assoon as God admits a sinner to be one of his people; he bids him *come out of Babylon*. Every lewd company is a Babylon. Out of which, let every Child of God either keep himself: or if he be in; think that he hears his Fathers voice sounding in his ear, *Come out of Babylon, my Child*. As soon as Christ looked in mercy upon *Peter*, he went out of the company that was in the high Priests Hall, and wept bitterly for his offence. *David* vowing (upon recovery) a new life, said: *Away from me, all you workers of iniquity*, &c. As if it were unpossib'e to become a new man, till he had shaken off all old ill Companions. The truest proof of a mans Religion, is the quality of his companions. Profane companions are the chief enemies of piety, and quellers of Holy motions. Many a time is poor Christ (offering to be new born in thee) thrust into the Stable: when these lewd companions, by their drinking, playes, and jests, take up all the best rooms in the Inn of thy heart. Oh, let not the company of earthly sinners hinder thee from the society of Heavenly Saints and Angels.

Psal. 1.1. *Apoc.* 18.4. *Luk.* 22.62. *Psal.* 6.8. *Luk.* 2.

The sixth hinderance of Piety.

6 A conceited fear, lest the practice of Piety should make a man (especial-

ſpecially a young man) to wax too ſa
and penſive: whereas indeed, non
can better joy, nor have more cauſe t
rejoyce, then the pious and religiou
Chriſtian. For as ſoon as they are *juſti*
Rom. 5.1. *fied by faith, they have peace with God*
than which there can be no greate
joy. Beſides, they have already th
Kingdom of grace deſcended int
their hearts: as an aſſurance that (i
Gods good time) they ſhall aſcend in
to his Kingdom of glory. This King
dom of grace conſiſts in three things
Firſt, Righteouſneſs; for having
Rom. 14.17. Chriſts Righteouſneſs to juſtifie them
before God, they endeavour to live
righteouſly before men. Secondly,
peace; for the peace of conſcience
inſeparably followeth a righteous con
verſation. Thirdly, the joy of the
Holy Ghoſt; which joy is only felt
in the peace of a good conſcience:
a Phil. 4.7. and is ſo great, that it a *paſſeth all under*
ſtanding. No tongue can expreſs it, no
heart can conceive it, but only he that
feels it. This is that fulneſs of joy,
b Joh. 16.24. which b Chriſt promiſed his Diſciples
v. 22. in the middeſt of their troubles, *a joy*
that no man could take from them. The
feeling of this joy, *David* upon his
Repentance begged ſo earneſtly a
c Pſal. 51.12. the hands of God: c *Reſtore me to the*
joy of thy ſalvation. And if the Angels
Luk. 15.7, 10. in Heaven d rejoyce ſo much at the
Converſion of a ſinner: The joy of a
ſinner converted muſt needs be ex
ceeding great in his own heart. It is

worldly

worldly sorrow, that snows so timely a 2 Co. 7.10.
pon mens heads, and fills the fur-
ows of their hearts, with the sorrows
f death. The godly sorrow of the
odly (when God thinks it meet to try
hem) causeth in them Repentance
ot to be repented of: For it doth but
urther their salvation. And in all such
ribulation, they shall be sure to have
he Holy Ghost to be their b Comfor- b Ioh.
er: who will c make *our consolations to* 14.16,
abound through Christ, as the sufferings of 17.
Christ shall abound in us. But whilest a c 2 Co.
an liveth in impiety, he hath d no 1.5.
eace, saith *Isaiah*: his e laughter is but d *Isa.*
adness, saith *Solomon*: his riches are 57.21.
ut f clay, saith *Habakkuck*: nay, the A- e *Eccl.*
postle esteems them no better than 2.2.
dung (in comparison of the pious f *Hab.*
mans treasures:) all his joys shall end 2.6.
n woes, saith Christ. Let not there- g *Phil.*
ore this false fear hinder thee from 3.8.
he practice of piety. Better it is to *Luke*
o sickly, with *Lazarus*, to heaven, than 6.25,
ull of mirth and pleasure, with *Dives*, &c.
o Hell. Better it is to mourn for a
ime with men, than to be tormented
or ever with Devils.

† Flen-
res, si
scirea
unum
tua
tempo-
ra men-
sem, Ri-
des,
quum
non sit
forsi-
tan nus
dies.
Th.
Mo-
rus.

The seventh hinderance of Piety.

7. And lastly, the hope of long life: or, were it possible if a wicked liver thought this year to be his last year, his month, his last month, this week, is last week; but that he would ang: and amend his wicked life? erily he would use the best means to

repent,

Luk. 12. 19, 20. repent, and to become a new man. But as the rich man in the Gospel promised himself *many years to live in ease, mirth and fulness*; when he had not one night to live longer: so many wicked Epicures falsly promise themselves the age of many years, when the thread of their life is already almost drawn out to an end. So *Jeremy* ascribeth the cause of the *Jews* sins and calamities to this, that *she remembred not her last end.* Iam. 1.9.

The longest space betwixt a mans coming by the womb, and going by the grave, is but short: for *man that is born of a woman, hath but a short time to live*: he hath but a few days, and those full of nothing but troubles: And, except the practice of Piety; how much better is the state of the Child that yesterday was baptized, and to day is buried, then *Methusalems*, who lived nine hundred sixty nine years, & then died? of the two, happier the Babe; because he had less sin, and fewer sorrows. And what now remains of both, but a bare remembrance? What trust should a man repose in long life? seeing the whole life of man is nothing but a * lingring death: so that as the Apostle protests, *A man dieth daily* Job 14.1.

Hearken thine ear, O secure fellow; thy life is but a puff of *a* breath in thy Nostrils, trust not to it. Thy Soul

*Quotidie morimur: quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives. 1 Cor 15.31. a Isa. 2.22.

dwells

vels in a house of clay, that will fall
e it be long; as may appear by the
mness of thy eyes, the deafness
f thy Ears, the wrinkles in thy
eeks, the rottenness of thy Teeth,
e weakness of thy sinews, the
embling of thy hands, the Calenture
thy bones, the shortness of thy
eep; and every gray hair, as so many
mmoners, bids thee prepare for thy
ng home. Come, let us in the mean
hile walk to thy Fathers Coffin:
eak open the lid; see here, how
at *Corruption is thy Father, and the worm* Job
Mother and Sister: seest thou how 17.14.
ese are? So must thou be ere long,
ol! thou knowest not how soon.
e Hour-glass runneth apace, and in
p'aces; death in the mean while
aiteth for thee.

The vvhole life of man (save vvhat
spent in Gods service) is but a foole-
: for a *a* man lives forty years before
knows himself to be a fool: and by
t time he seeth his folly, his life is
ished.

Heark (Husbandman.) before thou
st many more Crops of Harvest,
y self shalt be ripe: and Death will
thee down vvith the sickle. Heark
radesman) ere many six Moneths
over, thy last Month will come on:
er vvhich thou shalt trace avvay,
d Trade no longer Heark (most
ve Judge) within a fevv Tearms, the
m of thy life approacheth: wherein
u shalt cease to judge others, and

go

a Homo est fatuus usq; ad 40 annum, deinde ubi agnovit, se esse fatuum vita consumpta est, Luther.

go thy ſelf to be judged. Heark (O man of God) that goeſt to the Pulpit preach this Sermon, as if it were th laſt that thou ſhouldeſt make to th people. Heark (Noble-man) lay aſid the high conceits of thy Honour Death, ere it be long, * will lay th honour in the duſt, and make thee a baſe as the Earth, that thou treade under thy feet. Heark, (thou that no readeſt this book) aſſure thy ſelf ere be long, there will be but two hole where now thy two eyes are placed and others ſhall read the truth of thi leſſon upon thy bare ſkull, which no thou readeſt in this little Book. How ſoon I know not; but this I am ſure of, that a *thy time is appointed*, th *b months are determined*, thy *c* dayes a *numbred*, and thy very *d* laſt hour i limited, beyond which thou ſhalt no paſs. For then, the *e* firſt-born o death, mounted on his *f* pale Horſe ſhall alight at thy door: and notwith ſtanding all thy wealth, thy honour and the tears of thy deareſt friend will carry thee away bound hand an foot, as his Priſoner, and keep thy bo dy under a load of Earth, until th day come, wherein thou muſt b brought forth to *g receive according the things, which thou haſt done in that bod whether it be good or evil.* Oh, let no then the falſe hope of an uncertai long life hinder thee, from becomi a preſent practiſer of religious Pie God *h* offereth grace to day, but w

pt

* Mors Sceptra ligon bus æquat.

a Job 14. 14.

b Job 14.5.

c Pſal. 90. 12.

Dan. 5. 26.

Stat ſua cuique dies, Virg.

d Job 13. 1. & 21. 9.

e Job 18. 13.

f Apoc. 6. 8.

g 2 Cor. 5. 10.

h Pſal. 95. 7. Heb. 3. 7.

Pœnitenti veniam (ponendit, ſed vitam in craſtinum non ſpondit, Chryſ.

romiseth to morrow? There are now in Hell many young men, who had purpose to repent in their old age: but death *a* cuts them off in their impenitency, ere ever they could attain to the time they set for their Repentance. The longer a man runs in a disease, the harder it is to be cured: for custom of sin, breeds hardness of heart; and the impediments which hinder thee from repenting now, will hinder thee more, when thou art more old.

a Nemo iram divos habuit faventes, crastinum ut possit sibi polliceri, Senec.

A wise man being to go a far and soul journey, will not lay the heaviest burthen upon the weakest Horse. And with what conscience canst thou lay the great load of Repentance, on thy feeble and tired Old-age? whereas now in thy chiefest strength thou canst not lift it, but are ready to stagger under it. Is it Wisdom for him that is to sail a long and dangerous voyage, to lie playing and sleeping, whilest the wind serveth, and the Sea is calm, the ship sound, the Pilot well, the Marriners strong: and then set forth when the Winds are contrary, the Weather tempestuous, the Sea raging, the Ship rotten, the Pilot sick, and the Sailers languishing? Therefore, O sinful Soul, begin now thy Conversion to God, whilest life, health, strength, and youth lasteth: before those *c* years draw nigh when thou shalt say, *I have no pleasure in them.* God ever required in his Ser-

b Heb. 3. 13.

c Eccl. 12. 1.

a Exo. 22.29. vice, the a first-born; and the b first
b Exo. 23.2. Fruits; and those to be offered unto
him without delay. So just c Abel of-
fered unto God his firstlings, and fat-
c Gen. 4.4. test Lambs: and reason good, that the
best Lord should be first, and best ser-
ved. All Gods servants should there-
d Eccl. 12.1. fore d *remember to serve their Creator in*
the dayes of their youth: and e early in
e Gen. 22.3. the morning, like *Abraham*, to sacri-
fice unto God the young *Isaac* of their
f Gen. 43.3. age. f *Ye shall not see my face* (saith *Ioseph*
to his brethren) *except you bring your*
younger brother with you. And how shalt
thou look in the face of Jesus, if thou
givest thy younger years to the Devil,
and bringest him nothing but thy
Blind, lame and decrepit Old-age?
g Mal. 1.8. *Offer it unto thy* g *Prince*, saith *Malachy*?
If he will not accept such an one to
serve him, How shall the Prince of
Princes admit such a one to be his ser-
h Dan. 1.4. vant? If the h King of *Babel* would
have *young men, well favoured, and such as*
had ability in them, to stand in his Palace;
shall the King of heaven have none to
stand in his Courts but the blind and
2 Sam. 5.8. lame such as the soul of *David* hated?
Thinkest thou when thou hast served
Satan with thy prime years, to satisfie
God with thy Dotage? Take heed lest
God turn thee over to thy old Master
again: That as thou hast all the days
of thy life, done his work; so he may
in the end pay thee thy wages. Is that
a fit time to undertake by the serious
exercises of repentance (which is the
work

work of works) to turn thy sinful Soul to God; when thou art not able with all thy strength to turn thy weary bones on thy soft bed? If thou findest it so hard a matter now; thou shalt find it far harder then. For thy sin will wax stronger, thy strength will grow weaker, thy conscience will clog thee, pain will distract thee, the fear of Death will amaze thee, and the visitation of friends will so disturb thee; that if thou be not furnished afore-hand with store of Faith, Patience, and Consolation, thou shalt not be able either to meditate thy self or to hear the words of comfort from others: nor to pray alone, nor to joyn with others who pray for thee. It may be thou shalt be taken with a dumb Palsie, or such a deadly senselesness, that thou shalt neither remember God, nor think upon thine own estate. And doth thou not well deserve, that God should forget to save thee in thy death; who art so unmindful now to serve him in thy life? The fear of death will drive many at that time, to cry, *Lord, Lord*: but Christ protesteth, *Mat.* that *he will not then know them for his.* 7.22. Yea, many shall then, like *Esau* with 24. tears *seek to repent*; *and yet find no place to Heb.* *repentance.* For man hath not free- 12. will to repent when he will, but when God will give him Grace. And if mercy shewed her self so inexorable, *Mat.* that she would not open her Gates to 25. tender Suitors as Virgins, to so

earneſt Suiters as Knockers, becauſe they knocked too late: How thinkeſt thou, that ſhe will ever ſuffer thee to enter her Gates, being ſo impure a vvretch, that never thinkeſt to leave ſin, till ſin firſt leaveth thee; and didſt never yet knock vvith thine ovvn fiſts upon the breaſts of a penitent heart? And juſtly doth her Grace deny to open the gates of Heaven, when thou knockeſt in thine Adverſity; who in thy proſperity wouldeſt not ſuffer Chriſt, whilſt he knocked, to enter in at the door of thy heart. Truſt not either late repentance, or long life. Not late repentance: becauſe it is much to be feared, leſt that the repentance which the fear of death enforceth, dies with a man dying. And the Hypocrite, who deceived others in his life, may deceive himſelf in his death. God accepteth none but free-will offerings: & the repentance that pleaſes him, muſt be voluntary, and not of conſtraint. Not long life; for old age will fall upon the neck of youth: and as nothing is more ſure than death, ſo nothing is more uncertain than the time of dying. Yea, oft-times vvhen ripeneſs of ſin is haſtned by outragiouſneſs of ſinning, God ſuddenly cutteth off ſuch vicious livers, either vvith the Svvord, Intemperateneſs, Luxury, Surfeit, or ſome other fearful manner of ſickneſs. Maiſt thou not ſee, that it is the evil ſpirit that perſvvades thee to defer thy Repen-

Apoc 3.20.

Naſcentes morimur, finiſque ab origine pendet: Et pubeſcentes ſenectæ ſenectæ premit.

tance

tance till old age; when Experience tells thee, that not one of a thousand that takes thy course, doth ever attain unto it? Let Gods Holy Spirit move thee not to give thy self any longer *to eat and drink with the drunken, lest thy Master send Death for thee, in a day when thou lookest not for him, and in an hour that thou art not aware of; and so suddenly cut thee off, & appoint thee thy portion with the Hypocrites, where shall be weeping and gnashing of teeth.* But if thou lovest a long life; fear God, and long for life everlasting. The longest life here, when it comes to the period, will appear to have been but as a *b* tale that is told, a *c* vanishing vapour, a flitting *d* shadow, a seeming *e* dream, a glorious flower, growing, and *f flourishing in the g morning, but in the evening cut down and withered*: or like a *h* Weavers shuttle, which by winding here & there swiftly, unwindeth it self to an end. It is but a *i* moment, saith St. *Paul*. Oh then the madness of man, that for a moment of *k* sinful pleasure, will hazard the loss of an *l* Eternal weight of glory!

These are the seven chief hinderers of Piety, which must be cast out like *m Mary Magdalens* seven Devils, before ever thou canst become a true practicer of Piety: or have any sound hope to enjoy either favour from Christ by grace, or fellowship with him in glory.

Nequities vitæ non finit esse senem. *Mat.* 24.49 50.51. *a Deu.* 30.16. *Prov.* 3.2. *Psal.* 34.12. &c. *b Psal.* 90.9. *c Iam.* 4.14. *d Psal.* 109.23. *e Psal.* 76.5. *Psal.* 90.5. *f 1 Pet.* 1.24. *g Psal.* 90.6. *Isa.* 38.12. 2 *Cor.* 4.17. *k Heb.* 11.25.

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2 *Cor.* 4.17. *m Mark* 16 9. *Luke* 8.2.

The Conclusion.

TO conclude all: For as much as thou seest, that without Christ thou art but a slave of sin, Deaths vassal, and Worms meat; whose thoughts are vain, whose deeds are vile, whose pleasures have scarce beginnings, whose miseries never know end: what wise man would incur these hellish torments, though he might by living in sin, purchase to himself for a time, the Empire of *Augustus*, the riches of *Crœsus*, the pleasures of *Salomon*, the policy of *Achitophel*, the voluptuous fare, and fine apparel of *Dives*? For what should it *avail a man* (as our Saviour saith) *to win the whole world* for a time; and then *to lose his soul* in Hell for ever?

And seeing that likewise thou seest how great is thy happiness in Christ, and how vain are the hinderances, that debar thee from the same: *beware* (as the Apostle exhorteth) a *of the deceitfulness of sin*. For that sin which seems now to be so pleasing to thy corrupt nature, will one day prove the bitterest enemy to thy distressed soul: and in the mean while harden (unawares) thine impenitent heart.

a *Heb.* 3.13.

Sin (as a Serpent) seems beautiful to the eye; but take heed of the sting behind: whose venemous effects if thou knowest, thou wouldest as carefully fly from sin, as from a Serpent. For,

1. Sin

1 Sin did never any man good; and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. Sin brought upon thee all the evil crosses, losses, disgraces, and sicknesses, that ever befel thee. *Fools* (saith *David*) *by reason of their transgressions, and because of their iniquities, are afflicted.* *Psal.* 107. 17. *Jeremy* in lamenting manner asketh the question; *Wherefore is the living man sorrowful?* The Holy Ghost answereth him; *Man suffereth for his sin* Hereupon the Prophet takes up that doleful outcry against sin, as the cause of all their miseries; *Woe now unto us that ever we have sinned!* *Lam.* 3. 39. *Lam.* 5. 16.

3. If thou dost not speedily repent thee of thy sins, they will bring upon thee yet far greater plagues, losses, crosses, shame and judgments, than ever hitherto befel thee. Read *Levit.* 26, 18. &c. *Deut.* 28 15, &c.

4. And lastly, if thou wilt not cast off thy sin; God (when the measure of thine * iniquity is full) will cast thee off for thy sin: For as he is just, so he hath power to kill and cast into Hell, all hardned and impenitent sinners. If therefore thou wilt avoid the cursed Effects of sin in this life, and the Eternal wrath due thereto in the world to come, and be assured that thou art not one of those who are given over to a reprobate sense: *Let then* (O sinner) *my counsel be acceptable* *Gen.* 15. 16. *Dan.* 4. 27.

unto thee: break off thy sins by righteousness, and thine iniquity by shewing mercy
2 Sam. 12. 13. *towards the poor*: O let there (at length) be an healing of thine errour. *Nathan* used but one parable, and *David* was
Ionas 3. 5. converted. *Ionas* preached but once to *Ninive*, and the whole City repented.
&c. Christ looked but once on *Peter*, and
a Luk. 22. 6. a *he went out and wept bitterly*. And now that thou art oft, and so lovingly entreated, not by a Prophet, but by Christ the Lord of Prophets; yea, that God
b 2 Co. 5. 20. himself, by his *b* Ambassadors, doth pray thee to be reconciled unto him; leave off thine Adultery, with *David*: repent of thy sins like a true Ninivite: and whilest Christ looketh in mercy upon thee, leave thy wicked Companions, and weep bitterly for thine offences.

Content not thy self with that formal Religion, which unregenerated men have framed to themselves, instead of sincere devotion: for, in the multitude of opinions, most men have almost lost the practice of true Religion. Think not that thou art a Christian good enough, because thou dost as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of vices, (for there is an Antipathy 'twixt some vices:) But remember that Christ saith;
Mat. 5. 20. *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Consider with thy self,

how

how far thou comeſt ſhort of the Phariſees, in faſting, praying, frequenting the Church, and in giving of Alms. Think with thy ſelf how many *Pagans*, who never knew Baptiſme, yet in moral vertues, and honeſty of life do go far beyond thee. Where is then the life of Chriſt thy Maſter? And how far art thou from being a true Chriſtian? If thou doſt willingly yield to live in any one groſs ſin, thou canſt not have a regenerated Soul: though thou reformeſt thy ſelf, like *Herod*, from many other Vices. A true Chriſtian muſt have reſpect to walk in the truth of his Heart, in all the Commandements of God alike: for (ſaith *S. Iames*) *He that ſhall offend in one point of the Law* (wilfully) *is guilty of all.* And *Peter* bids us *lay aſide* (not ſome, but) *all malice, guile, and hypocriſie*, &c. One ſin is enough to damn a mans Soul, without Repentance. Dream not to go to Heaven, by any nearer or eaſier way than Chriſt hath trained unto us in his word. The way to Heaven is not eaſie or common, a but ſtrait and narrow: yea ſo narrow, that Chriſt proteſteth, that b *a rich man ſhall hardly enter into the Kingdom of Heaven*, And that thoſe who enter, are but c few; and that thoſe few cannot get in but by d ſtriving; and that ſome of thoſe who e ſtrive to enter in, ſhall not be able. This all God Saints (whileſt they here lived) knew well; when with ſo often faſtings, ſo earneſt pray-

Mark 6.20. *Iam.* 2.10. 1 *Pet.* 2.1. a *Mat.* 7.14. b *Mat.* 19.23. c *Mat.* 7.14. & 22.14. d *Mat.* 7.14. e *Luk.* 13.24.

prayers, so frequent hearing the word, and receiving the Sacraments, & with such abundance of tears, they devoutly begged at the hands of God, for Christs sake, to be received into his Kingdom.

If thou wilt not believe this truth; I assure thee that the Devil, which perswades thee now, that it is easie to attain Heaven, will tell thee hereafter, that it is the hardest business in the world. If therefore thou art desirous to purchase sound assurance of salvation to thy soul, and to go the right and safe way to Heaven: get forthwith (like a wise Virgin) the Oyl of Piety in the Lamp of thy conversation; that thou maist be in a continual readiness to meet the Bridegroom, whether he cometh by Death, or by Judgment. Which that thou maist the better do, let this be thy daily practice.

Mat. 25. 1. &c.

How a private man must begin the Morning with Piety.

AS soon as ever thou awakest in the Morning, keep the door of thy heart fast shut, that no earthly thought may enter, before that God be come in first: and let him (before all others) have the * first place therein. So all evil thoughts, either will not dare to come in, or shall the easier be kept out; and the heart will more savour of piety and godliness all the day after. But if thy heart be not (at thy first walking) filled with some meditations

* Primitiæ cordis & vocis debentur Deo. Ambros. in Psal. 118.

tations of God, and his Word, and dreſſed, like the a Lamb in the Tabernacle, every Morning and Evening, with the oyl-Olive of Gods Word, and b perfumed with the ſweet Incenſe of prayers; Satan will attempt to fill it with worldly cares, or fleſhly deſires, ſo that it will grow unfit for the ſervice of God, all the day after ſending forth nothing, but the ſtench of corrupt and lying words, and of rath and blaſphemous Oaths.

a Exo. 27.20, 21.
b Exo. 30 7. Pſal. 141. 2.

Begin therefore every days vvorks, with Gods Word and Prayer. And offer up unto God upon the Altar of a c contrite heart, the d groans of thy ſpirit, and the e calves of thy lips, as thy morning ſacrifice, & the firſt fruits of the day: and as ſoon as thou awakeſt, ſay unto him thus:

c Pſal. 51. 19.
d Ro. 8.26.
e Hoſ. 14 2.

A ſhort Soliloquy, when one firſt wakes in the Morning.

MY *ſoul waiteth on thee, O Lord, more than the Morning Watch watcheth for the Morning. O God, therefore be merciful unto me, and bleſs me, and cauſe thy face to ſhine upon me. Fill me with thy mercy this Morning, ſo ſhall I rejoyce and be glad all my dayes.*

Pſal. 130. 6. Pſal. 67.1. Pſal. 90. 14.

Meditations for the Morning.

Then Meditate,

1. HOw Almighty God can (in the Reſurrection) as eaſily raiſe up thy body out of the grave from the ſleep of death; as he hath this Morning vvakened thee in thy bed, out of the

the sleep of nature. At the dawning of
a 2 Th. 1. 10. which Resurrection day, *a Christ shall come to be glorified in his Saints*: And e-
b Jude. v. 14. very one of the bodies of the *b* thou-
c Phil. 3. 21. sands of his Saints (being *c* fashioned
d Mat. 13. 43. & 17. 2. like unto his glorious body) shall *d* shine as bright as the Sun. All the Angels shining likewise in their glory: the body of Christ surpassing them all in splendor and glory: And the Godhead excelling it. If the rising of one
Luke v. 31. Sun, make the Morning sky so glorious; what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies, far brighter than the Sun, shall appear and accompany Christ as his glorious
e Acts 17. 31. train, coming to keep his *e* general
f 1 Cor 6. 3. Session of righteousness, & *f* to judge the wicked angels, and *g* all ungodly
g Jud. v. 15. Men? And let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the Eternal bliss and glory of that day, which is properly termed the
Luk. 14. 14. Resurrection of the just. Beasts have bodily eyes, to see the ordinary light of the day: but endeavour thou with the eyes of Faith, to fore-see the glorious light of this day.

2. That thou knowest not how near
1 Pet. 5. 8. Job 1. 7. the evil spirit (which *night and day, like a roaring Lion, walketh about seeking to devour thee*) was unto thee whilest thou slepte st, and wast not able to help thy self: and that thou knowest not what mischief he would have done to thee,

had

had not God hedged thee and thine, with his ever-waking providence, and guarded thee with his Holy and Blessed Angels. *Iob* 1. 10. *Psal.* 121. 4.

3. If thou heares't the Cock crow; remember * *Peter* to imitate him: and call to mind that Cock-crowing sound of the last Trumpet, which shall waken thee from the dead. And consider in what case thou art, if it sounded now: & become such, as thou wouldest wish to be then: lest at that day thou wilt wish, that thou hadst never seen this; yea, *a* curse the day of thy natural birth, for want of being *b* new-born by spiritual grace. * When the Cock crows, the Thief despairs of his hope, and gives over his nights enterprise: So the Devil ceaseth to tempt or attempt any further, when he hears the devout Soul waking her self with Morning prayers. *Psal.* 34 7. & 91. 11. *Gen.* 32 1,2. 2 *Kin.* 6. 16. * *Luk.* 22. 61, 62. a *Ier.* 20. 14 *Iob* 3. 1. b *Tit.* 3. 5 * Gallo cane: Tertullian. Latro reluquit Insidias, &c. Amb Hexam. l. 5 cap. 23. c *Psal.* 139. 2,3.

4. Remember that Almighty God is about thy bed, & seeth thy *c* down-lying, and thy up-rising, understandeth thy thoughts, and is acquainted with all thy ways. Remember likewise, that his Holy Angels, who guarded and watched over thee all night, do also behold how thou wakest and risest. Do all things therefore as in the awful *d* presence of God, and in the sight of his Holy Angels. d *Gen.* 31. 11, & 32. 1,2.

5. As thou art putting on thine Apparel, remember, that they were first

Psal. 91 3, 11. *Acts* 12. 11.

given

given as coverings of ſham:, being the filthy effect of ſin: and that they are made but of the offals & excrements of dead beaſts. Therefore, whether thou reſpect the ſtuffe, or the firſt inſtitution, thou haſt ſo little cauſe to be proud of them; that thou haſt great cauſe to be humbled at the ſight and wearing of them: ſeeing the richeſt apparel are but fine covers of the fouleſt ſhame. Meditate rather; that as thine apparel ſerves to cover thy ſhame, and to fence thy body from cold: ſo thou ſhouldeſt be as careful to cover thy ſoul with that a Wedding Garment, which is the righteouſneſs of Chriſt. and (becauſe apprehended by our Faith) called the b righteouſneſs of the Saints. Leſt whileſt we are richly apparelled in the ſight of men, we be not found to walk naked, (ſo that all our filthineſs be ſeen) in the ſight of God. But that with his righteouſneſs (as with a Robe) we may c cover our ſelves from perpetual ſhame: and ſhield our ſouls from that fiery cold that will procure infernal weeping, and gnaſhing of teeth. And withal conſider how bleſſed a people were our Nation, if every ſilken-ſuit did cover a ſanctified ſoul. And yet a man would think, that on whom God beſtowed moſt of theſe outward bleſſings; of them he ſhould receive greateſt inward thanks. But if it prove otherwiſe; their reckoning will prove the heavier in the day of their accounts.

a Mat. 22. 11. Rom. 13. 14. 1 Cor. 15. 30. Phil. 3. 9. b Apo. 19. 8. Eph. 4. 24. c Apo. 16. 15. Mat. 22. 13. Luk. 12 48.

6. Con-

6. Consider, how Gods mercy is renewed unto thee every Morning, in giving thee (as it were) a new life: and in causing the Sun, after his unceſſant race, to riſe again to give thee light. Let not then his glorious light burn in vain: but prevent rather (as oft as thou canſt) the Sun riſing, to give God thanks: and kneeling down at thy Bed-ſide, ſalute him at the day-ſpring with ſome devout Antelucanum, or Morning Soliloquy, containing an humble confeſſion of thy ſins, the pardon of all thy faults, a thankſgiving for all his benefits, and a craving of his gracious protection to his Church, thy ſelf, and all that do belong unto thee. *Lam.* 3.23. *Pſal.* 19.5. *Wiſd.* 15.20.

Brief directions how to read the Holy Scriptures, once every year over, with eaſe, profit, and reverence.

BUt for as much that, as Faith is the ſoul, ſo reading and meditating of the word of God, are the Parents of Prayer: Therefore before thou prayeſt in the Morning, firſt, read a Chapter in the Word of God: then meditate a while with thy ſelf, how many excellent things thou canſt remember out of it.

As firſt, what good counſels or Exhortations to good works, and to Holy life.

Secondly, what threatnings of judgments againſt ſuch and ſuch a ſin: and what fearful example of Gods puniſhment

ment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to patience, chastity, mercy, alms deeds, zeal in his service, charity, faith, and trust in God, and such like Christian vertues.

Fourthly, what gracious deliverance God hath wrought: and what speciel blessings he hath bestowed upon them, who were his true and zealous servants.

Fifthly, apply these things to thine own heart, and read not these Chapters as matters of Historical discourse; but as if they were so many Letters or Epistles sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15. 4.

Sixthly, read them therefore with that Reverence, as if God himself stood by, and spake these words unto thee, to excite thee to those vertues, to dissuade thee from those vices: assuring thy self, that if such sins (as thou readest there) be found in thee without Repentance, the like plagues will fall upon thee: but if thou doest practise the like piety and vertuous deeds, the like blessings shall come unto thee and thine.

In a word, apply all that thou readest in holy Scripture, to one of these two heads chiefly; either to confirme thy Faith, or to increase thy Repentance. For as *Sustine & Abstine, bear and for-*

i. like-wise dict.

forbear, was the Epitome of a good Philosophers life: so (*rede & Resipisce, believe and repent*,) is the whole sum of a true Christians profession. One Chapter thus read with understanding, and meditated with application, will better feed and comfort thy soul, than five read and run over without marking their scope or sense, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day; one in the morning, another at noon, & the third at night, (reading so many Psalms instead of a Chapter, as our Church Liturgy appoints for Morning or Evening Prayers) thou shalt read over all the Canonical *a* Scripture in a Year, except six Chapters, which thou maist add to the task of the last day of the Year. The reading of the Bible in order, will help thee the better to understand both the History and scope of the Holy Scripture. And as for the *b* Apocrypha, being but penned by mans spirit,

a In the Canonical Books of the Old Testament, there are 931. Chapters:

but distributing the 150. Psalms into 90 parts, thou shalt find but 341. which being added to 260. (the number of the Chapters in the New Testament) will amount to 1101. dividing which by three, into 365. (the number of the dayes of the year) there will remain but six, which thou maist dispose of as is prescribed. *b* Hos vigenti duos libros lege: cum Apocryphis vero nihil habeas negotii: has tantum studiose meditare Scripturas, quas in Ecclesia confidenter legimus. Multo prudentiores te & Religiosiores fuerunt Apostoli & primi Episcopi veritatis duces, qui nobis eas tradiderunt. Tu igitur cum sis filius Ecclesiæ, non transgredi vis illius terminos. Ac veteris Testamenti (ait Sanctum est) viginti duos meditare libros. Cyrillus, Hierosolymitan. Catechis. 4.

thou

thou maist read them at thy pleasure: but believe them so far as they agree with the Canonical Scripture, which is endited by the Holy Ghost.

But it may be thou wilt say, that thy business will not admit thee so much time, as to read every Morning a Chapter, &c. O man, remember that thy life is but short, and that all this business is but for the use of this short life: but salvation or damnation is everlasting. Rise up therefore every Morning by so much time the earlier: defraud thy foggy flesh of so much sleep; but rob not thy Soul of her food, nor God of his service: and serve the Almighty duly, whilst thou hast time and health.

Having thus read thy Chapter, as thou art about to pray, remember,
a Exo. 28.36. that God is a God of a holiness; where-
of he warneth us by repeating so of-
b Lev. 10.3. ten, *Be ye Holy, for I am Holy.* And
& 19. when he devoured with a sudden fire
2. & 20.7. *Nadab* and *Abihu*, for offering unto
1 Pet. 2.5. him Incense with e strange fire, (like
those now adayes, who offer Prayers
from hearts fraught with the fire of
lust and malice) the Lord would give
c Lev. 10.1,2. no other reason of his Judgments but
Ver. 3. this, *I will be sanctified in them that come near me.* As if he should have said,
If I cannot be sanctified by them who
are my Servants, in serving me with
that Holiness that they should:
will be sanctified on them, by con-
founding them with my just Judg-
ments

ments, which their lewdneſs doth deſerve. God therefore cannot abide any wilful uncleanneſs, or filthineſs in them who ſerve him: in ſo much that he commanded the *Iſraelites*, that when they were in Camp againſt their Enemies, they ſhould dig a hole with a paddle, & cover their excrements. His reaſon is, *For the Lord thy God walketh in the middeſt of thy Camp, to deliver thee, and to give thee thine enemies before thee: therefore thy Hoſt ſhall be holy, that he ſee no filthy thing in thee, and turn away from thee.* *Deut.* 23. 13, 14.

If he will have men to be ſo holy in time of war in the field: how much more holineſs expecteth he at our hands in time of peace in our houſes? Therefore ſaith *Zophar* in *Job*; *If thou prepare thine heart, and ſtretch out thine hands towards God to pray: if iniquity be in thy hand, put it far away, and let no wickedneſs dwell in thy Tabernacles.* For as *Eſay* ſaith; *If there be any uncleanneſs in our hands,* (that is, *any ſin whereof we have not repented*) *though we ſtretch out our hands unto him, and make many Prayers, the Lord will hide his eyes from us, and will not hear our Prayers.* *Iob* 11. 13, 14. *Iſa.* 1. 15.

Therefore before thou prayeſt, let God ſee that thy heart is ſorrowful for thy ſin; and that thy mind is reſolved (through the aſſiſtance of his grace) to amend thy faults. And then having waſhed thy ſelf, and adorned thy body with apparel which beſeemeth thy calling, and the Image of God, which thou bear eſt; ſhut thy chamber door

door, and kneel down at thy bed-side, or some other convenient place: and in reverent manner lifting up thy heart, together with thy hands and eyes, as in the presence of God, who seeth the inward intention of thy soul, offer up unto God from the Altar of a contrite heart, thy Prayer, as a Morning sacrifice, through the mediation of Christ, in these, or the like words.

1 King 8.27. Psal. 131. 7. Heb. 4 16. *Dan 9 18. Mat. 3.17. Isa. 6.5. b Psal. 51.5. a Gen. 6.5. Mat. 15.19. Mat. 12 34. Psal. 140. 1.2. Dan. 9.10. b Dan 9.11.

A Prayer for the Morning.

O Most mighty and glorious God, full of incomprehensible Power, and Majesty, whose glory the very Heaven of Heavens is not able to contain, look down from Heaven, upon me thine unworthy servant, who here prostrate my self at the footstool of thy Throne of grace. But *look upon me, O Father, through the merits and mediation of Jesus Christ, thy beloved Son, in whom only thou art well pleased. For of my self I am not worthy to stand in thy presence, or to speak with a mine unclean lips, to so Holy a God as thou art. For thou knowest that in b sin I was conceived and born, and that I have lived ever since in Iniquity. So that I have broken all thy Holy Commandements by a sinful motions, unclean thoughts, evil words and wicked works: b omitting many of those duties of Piety which thou requirest for thy service, and committing many of those vices, which thou

thou (a under the penalty of thy displeasure) hast forbidden. a Lev. 26 14.

[Here thou mayest confess unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner, how it was committed, saying, *But more especially, O Lord, I do here with grief of heart confess unto thee*, &c. &c.

And for these my sins, O Lord, I stand here guilty of thy Curse; with all the miseries of this life, and everlasting torments in b Hell-fire, when this wretched life is ended, if thou shouldest deal with me according to my deserts. Yea, Lord, I confess, that it is thy mercy which endureth for ever, and *thy compassion which never fails*: That is the cause that I have not been long ago consumed. But with thee, O Lord, there is mercy, and plenteous Redemption In the multitude therefore of thy mercy, and confidence in Christs merits, I intreat thy divine Majesty, that thou wouldest *not enter into judgment with thy Servant*, neither be extreme to mark what I have hitherto done amiss: for if thou dost, then *no flesh can be justified in thy sight*, nor any living stand in thy presence. But be thou merciful unto me, and wash away all the uncleanness of my sin, with the merits of that precious blood, which Jesus Christ hath shed for me. And seeing that he hath born the burthen of that Deut. 27.26. Dan. 9.11. Gal. 3.10. b Esd. 9.12. Lam. 3 22. Psal. 130.4. Psal. 5.7. Psal. 13.5. Psal. 143.2. Ezech 36.25. 1 Joh. 1.9. Gal. 3.13.

curse,

curse, which was due to my Transgressions: O Lord, deliver me from my sins, and from all those Judgments which hang over my head, as due unto me for them: And separate
Psal. them *as far from thy presence, as the East*
103.12 *is from the West*: bury them in the buri-
Col. al of Christ; that they may never have
2.12. power to rise up against me, to shame
13. me in this life, or to condemn me in
Eph. the World which is to come. And I
2.5,6. beseech thee, O Lord, not only to wash away my sins, with the blood
Joh. of thine Immaculate Lamb; but also
1.29 to purge my heart, by thy Holy Spi-
Psal. rit, from the dross of my Natural
51.7. Corruption: that I may feel thy Spi-
10. rit more and more killing my sin,
Gal. in the power and practice thereof: so
5.24. that I may with more Freedom of
Luk. mind, and Liberty of will, serve thee
1.74, the everlasting God, in righteousness
75. and holiness this day. And give me grace, that by the direction and assistance of the same thy Holy Spirit, I may persevere, to be thy faithful and unfained Servant unto my lives end:
Matt. that when this mortal life is ended, I
24.13. may be made a partaker of Immortality, and everlasting Happiness in thy Heavenly Kingdom. In the mean time, O Lord, whilst it is thy blessed will and pleasure, that I may continue to spend, and end that small number and remanant of dayes, which thou hast
Psal. appointed for me to live in this vale
90.12. of misery: *Teach me so to number my*

dayes,

dayes, *that I may apply my Heart unto Wisdome*; and as thou doſt add dayes unto my life, ſo, good Lord, I beſeech thee, add Repentance and amendment to my dayes; that as I grow in years, ſo I may encreaſe in grace and favour with thee, and all thy people. And to this end, give unto me a ſupply of all thoſe graces, which thou knoweſt to be wanting in me, and neceſſary for me, with an encreaſe of all thy good gifts, wherewith thou haſt already endowed me: that ſo I may be the better enabled to lead ſuch a godly life, and honeſt converſation, as that thy Name may thereby be glorified, others may take good example by me, and my Soul may more chearfully feed on the Peace of good Conſcience, and be more reſeniſhed with the joy of the Holy Ghoſt. And here, O Lord, according to my bounden Duty, I give thee moſt humble and hearty thanks, for all thoſe bleſſings, which of thy goodneſs thou haſt beſtowed upon me. And namely, for that thou haſt of thy free love, according to thine Eternal purpoſe elected me, before the Foundation of the World was laid, unto Salvation in Jeſus Chriſt: for that thou haſt *a* created me after thine own Image, and haſt begun to reſtore that in me, which was loſt in our firſt parents: For that thou haſt effectually *b* called me by the work of thy Spirit, in the *c* preaching of

Rom. 14.17.

* *Eph.* 1.4. *Mat.* 25.34. *a Gen.* 1.26. *Eph.* 4.24. *Col.* 3.10. *b Rom.* 8.28. *Mat.* 22.3. *d Rom.* 1.16. *Rom.* 16.25. *c* 26.

of the Gospel, and the receiving of thy Sacraments, to the knowledg of thy saving grace, and obedience of thy blessed will: For that thou hast
2 Pet. 1.18, 19. Apoc. 5.9. bought and *a* redeemed me with the Blood of thine only begotten Son, from the torments of Hell, and thral of Satan: For that thou hast by *b* faith in Christ, freely justified me, who
b Rom. 3 28. Gal. 2.16. am *c* by Nature the Child of Wrath: For that thou hast in good measure *d* sanctified me by thy Holy Spirit, and *e* giveſt me ſo large a time to repent,
c Eph. 2.3. 1 Cor. 6.11. 2 Pet. 1.2. 2 Pet. 3.9. together with the means of repentance. I thank thee likewiſe, good Lord, for my Life, Health, Wealth, Food, Raiment, Peace, Proſperity and Plenty: And for that thou haſt preſerved me this night, from all peril and dangers of body and ſoul, and haſt brought me ſafe to the beginning of this day. And as thou haſt now wakened my body from ſleep; ſo I beſeech thee waken my ſoul from ſin
Eph. 5.14. and carnal ſecurity: and as thou haſt cauſed the light of the day to ſhine in my bodily eyes; ſo good Lord, cauſe the light of thy Word and Holy Spirit, to illuminate my heart: and give
f Luke 16 8. Phil. 2.15. Act. 24.16. me Grace, as one of thy *f* Children of Light, to walk in all Holy Obedience before thy face this day: and that I may endeavour to keep Faith and *a clear conſcience towards thee, and towards all men*, in all thoughts, words and Dealings. And ſo, good Lord, Bleſſe all my Studies and Actions

which I shall take in hand this day: as that they may tend to thy glory, the good of others, and the Comfort of mine own Soul, and Conscience in that day, when I shall make my final accounts unto thee for them. Oh my God, keep thy Servant, that I do no evil unto any man this day: and let it be thy blessed will, not to suffer the Devil, nor his wicked angels, nor any of his evil members, or my malicious Enemies, to have any power to do me any hurt or violence. But let the eye of thy Holy providence vvarch over me, for good, and not for evil: and command thy Holy Angels to pitch their Tents round about me, for my defence and safety, in my going out and coming in, as thou hast promised they should do about them that fear thy name. For, into thy hands, O Father, I do here commend my soul, and body, my actions, and all that ever I have, to be guided, defended, and protected by thee: being assured, that whatsoever thou takest into thy custody, cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through frailty forget thee; yet Lord, I beseech thee, do thou in mercy remember me. And I pray not unto thee, O Father, for my self alone, but I beseech thee also to be merciful unto thy whole Church, and chosen people, wheresoever they live upon the face of the Earth. Defend them from the rage and tyranny

2 Cor. 5. 10.
Zach. 3. 2.
Psal. 34. 7.
Psal. 91. 11.
Psal. 31. 5.
Luk. 23. 46.
Neh. 13. 31.

of the Devil, the World, and Antichrist. Give thy Gospel a free and joyful passage through the World for the conversion of those, who belong to thine Election and Kingdom.

Psal. 51. 18, 19. Isa. 39 8. a Psal. 72. 15. 1 Tim. 2. 2. Hest. 6. 10. 1 Tim. 2. 2. b Iam. 5 15. c Heb. 1 33. d 1 Co. 10. 13 2 Tim. 2 9. 2 Cor. 1. 5. &c.

Bless the Churches and Kingdoms (wherein we live) with the continuance of Peace, Justice, and true Religion. Defend the *a* Kings Majesty from all his Enemies, and grant him a long life, in health, and all happiness, to reign over us. Bless him in his Royal Consort Queen *Katharine*, the Illustrious *James* Duke of *York* and the rest of that Family. Encrease in them all Heroical gifts, and Spiritual graces, which may make them fit for those places, for which thou hast ordained them. Direct all the Nobility, Bishops, Ministers and Magistrates of this Church and Commonwealth to govern the Commons in true Religion, Justice, Obedience, and Tranquility. Be merciful unto all thy Brethren which fear thee, and call upon thy name. And comfort as many among them as are *b* sick, and comfortless in body, or in mind especially be favourable to all such as suffer any trouble or persecution for the *c* testimony of thy truth, and Holy Gospel: And give them a gracious *d* deliverance out of all their troubles which way it shall seem best to thy wisdom; for the glory of thy Name the further enlarging of the Truth

and the more ample increase of their own comfort and consolation. Hasten thy coming, O blessed Saviour, and end these sinful dayes. And give me grace, that like a wise Virgin, I may be prepared with Oyl in my Lamp, to meet thee the sweet Bridegroom of my soul at thy coming; whether it be by the day of death, or of Judgment: And then, Lord Jesus, come when thou wilt: *even Lord Jesus, come quickly.* These, & all other graces which thou knowest needful and necessary for me, this day and evermore, I humbly beg and crave at thy hands, O Father: giving thee thy glory, in that form of Prayer which Christ himself hath taught me to say unto thee. *Mat. 25. 12. &c. Apoc. 22. 20.*

Our Father which art in Heaven, Hallowed be thy name, &c.

Meditations to stir us up to Morning Prayer.

IF when thou art about to pray, Satan shall suggest that thy prayers are too long, and that therefore it were better either to omit prayers, or else to cut them shorter: meditate, that Prayer is thy *Spiritual sacrifice, wherewith God is well pleased*: And therefore it is so displeasing to the Devil, and so irksome to thy flesh. Bend therefore thy Affections (will they, nill they) to so Holy an exercise: assuring thy self, that it doth by so much the more *Heb. 13. 15, 16.*

please God, by how much the more it is unpleasing to thy flesh.

2. Forget not how the Holy Ghost puts it down as a special note of Reprobates: *They call not upon the Lord: they call not upon God.* And when *Eliphaz* supposed that *Iob* had cast *off the fear of God*, and that *God had cast* Job *out of his favour*; he charged him that he restrained prayer before God: making that a sure note of the one, and a sufficient cause of the other. On the other side that God hath promised, that *whosoever shall call on his name shall be saved.* It is certain, that he who maketh no conscience of the duty of prayer, hath no grace of the Holy Spirit in him. For the spirit of grace and of Prayer, are one: and therefore grace & prayer go together. But he that can from a penitent heart, (morning & evening) pray unto God: it is sure, that he hath his measure of grace in this world: and he shall have his portion of glory in the life which is to come.

Psal. 14. 4. Psal. 53 4. Iob 15. 4. Rom. 10. 13. Zach. 12. 10.

3. Remember, that as loathing of meat, and painfulness of speaking, are two Symptomes of a sick body: so irksomeness of praying, when thou talkest with God, and carelessnes in hearing, when God, by his word, speaks unto thee, are two sure signs of a sick Soul.

4 Call to mind the zealous devotion of the Christians in the Primitive Church: who spent many whole Nights and Vigils in watching and

Praying

praying for the forgiveneſs of their ſins; and that they might be found ready at the coming of Chriſt. And how that *David* was not content a *to pray, at Morning, at Evening, and at Noon:* but he would alſo b *riſe up at Midnight to pray unto God.* And if Chriſt c chide his Diſciples, becauſe they would not watch with him one hour in praying; what chiding doſt thou deſerve, who thinkeſt it too long to continue in Prayer but one quarter of an hour? if thou haſt ſpent divers hours in ſeeing a vain Mask, or a Play; yea, whole days and nights in Carding and Dicing, to pleaſe thy fleſh; be aſhamed to think a Prayer of a quarter of an hour long, to be too long an exerciſe for the ſervice of God.

a *Pſal.* 55. 16, 17.
b *Pſal.* 119. 62.
c *Mat.* 26. 40.

5. Conſider, that if the *Papiſts* in their blind ſuperſtition, do in an unknown, and therefore *a* unedifying Tongue, fit only for the children of *b* myſtical *Babylon*) mutter over upon their Beads, every morning and evening, ſo many ſcores of *Ave-Maries, Pater-nosters*, and Idolatrous Prayers: how ſhall they, in their ſuperſtitious Devotion, riſe up in Judgment againſt thee, profeſſing thy ſelf to be a true Worſhipper of Chriſt, if that thou thinkeſt theſe Prayers to be too long a task, being ſhorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good; and ſo compiled of Scripture phraſe, as that thou maiſt ſpeak to

a 1 *Cor.* 14. 14, 16, 26, 27.
b *Gen.* 11. 7, 9. *Apoc.* 17. 5.
c A ſuperſtition. *Qui ſitu inſertis numerant ſua murmura bacis.* Mant. Alphonſ. lib. 4.

God, as well in his own Holy words, as in thine own Native Language? Be ashamed, that Papists in their superstitious worshipping of creatures, should shew themselves more devout than thou, in the sincere worshipping of the true and *a* only God. And indeed, a prayer in private devotion, should be one *b* continued speech, rather than many broken fragments.

a Joh. 17.3.

b Vox continuata, non concisa & rupta, ut bartologia vitetur. Perkin. de vit. oration. concil. cap. 10.

6. Lastly, when such thoughts come into thy head, either to keep thee from prayer, or to distract thee in praying: remember that those are the *c* Fowls which the evil One sends to devour the good Seed, and the carkasses of thy spiritual Sacrifices: but endevour, with *Abraham*, *d* to drive them away. Yet notwithstanding, if thou perceivest at sometimes, that thy spirits are dull, and thy mind not apt for prayer, and Holy devotion; strive not too much for that time, but humbling thy self at the sense of thine infirmity and dulness, knowing that God accepteth the *e* willing mind (though it be oppressed with the heaviness of the flesh) endeavour the next time, to recompence this dulness, by redoubling thy zeal, and for the time present commend thy soul to God in this, or the like short Prayer.

c Mat. 13.4, 19.

d Gen. 15.11.

e Mat. 26.41. 2 Cor. 8.12.

Another

Another shorter Morning Prayer.

O Most gracious God, and merciful Father, I thine unworthy Servant, do here acknowledg, that as I have been born in sin, so I have lived in iniquity, and broken every one of thy Commandements, in thought, word, and deed; following the desires of mine own will, and lusts of my flesh, not caring to be governed by thy Holy Word and Spirit: and therefore I have justly deserved all shame and misery in this life, and everlasting condemnation in Hell fire, if thou shouldest but deal with me according to thy justice, and my desert. Wherefore, O Heavenly Father, I beseech thee (for thy Son Jesus Christ his sake, and for the merits of that bitter death and bloudy Passion, which I believe that he hath suffered for me) that thou wouldest pardon and forgive unto me all my sins, and deliver me from the shame and vengeance which is due unto me for them. And send the Holy Spirit into my Heart, which may assure me, that thou art my Father, and that I am thy Child, and that thou lovest me with an unchangeable love. And let the same thy good Spirit lead me in thy truth, and crucifie in me more and more all worldly and carnal lusts, that my sins may more and more die in me; and that I may serve thee in unfained Righteousness and Holiness

this day, and all the dayes of my life: that when this mortal life ended, I may (through thy mercy in Christ) be made a partaker of everlasting glory in thy heavenly Kingdom. And here, O Lord, from the bottom of my heart I thank thee for all thy blessings which thou hast bestowed upon my Soul and Body: for electing me in thy love, redeeming me by thy Son, sanctifying me by thy Spirit, and preserving me from my youth up, until this present day and hour, by thy most gracious providence.

I thank thee more specially, for that thou hast defended me this Night from all perils and dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee, keep me this day from all evil, that may hurt me, and from falling to any gross sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may tend to thy glory, the good of others, and the peace of mine own Conscience. And to this end, I commend my self, and all my ways and actions, together with all that do belong unto me, unto thy gracious direction and protection; praying thee to keep both them and us from all evil, and to give a blessing to all our honest Labours and Endevours. Defend thy whole Church from the Tyranny of the World, and

of Antichrist. Preserve our gracious King from all Conspiracies and Treasons: grant him a long and prosperous Reign over us. Bless him in his Royal Consort Queen *Katharine*, *James* Duke of *York*, & the rest of that Family: endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates with those graces and gifts which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy Judgments: comfort all those that are sick and comfortless. Lord, keep me in a continual readiness, by Faith and Repentance, for my last end: that whether I live or die, I may be found thine own, to thine Eternal glory, and mine everlasting Salvation, through Jesus Christ my only Saviour. In whose blessed Name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that Prayer, which he hath sanctified with his own lips, saying; *Our Father which art in Heaven*, &c.

Further Meditations, to stir us up to Prayer in the Morning.

THink not any business or haste (though never so great) a sufficient excuse to omit Prayer in the Morning, but meditate,

1. That the greater thy business is, by so much the more need thou hast to pray for Gods good speed and

blessing thereon: seeing it is certain, that nothing can prosper without his blessing.

2. That many a man, when he thought himself surest, hath been soonest crossed; so maist thou.

3. That many a man hath gone out of his door, and never come in again. Many a man who arose well and lively in the Morning, hath been seen a dead man ere Night. So may it befall thee. And if thou be so careful (before thou goest abroad) to drink, to fence thy body from ill airs; how much more careful should'st thou be to pray, to preserve thy soul from evil Tentations?

a Quem dies vidit veniens superbum: Hunc dies vidit fugientem: jacentem. Senec. Nescis quid vesper serus vehat. Varro.

4. That the time spent in prayer, never hindreth, but furthereth and prospereth a mans journey and business.

5. That in going abroad into the World, thou goest into a Forrest full of unknown dangers: where thou shalt meet many briars to tear thy good name, many snares to trap thy life, and many Hunters to devour thy soul. It is a field of pleasant Grass, but full of poisonous Serpents. Adventure not therefore to go naked among these briars, till thou hast prayed Christ to cloth thee with his righteousness; nor to pass through these snares and ambushments, till thou hast prayed for Gods providence to be thy guide; nor to walk bare-foot through this snakie field, till, having *thy feet shod*

with

with the preparation of the Gospel of peace, thou hast prayed to have still the brazen Serpent in the eyes of thy faith: that so if thou comest not home Holier, thou maist be sure not to return worser, than when thou wentest out of door.

Therefore though thy haste be never so much, or thy business never so great; yet go not about it, nor out of thy doors, till thou hast at least used this, or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father, for Jesus Christ his sake, I beseech thee forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty. And deliver me from all those judgments, which are due unto me for them; and sanctifie my heart with thy Holy Spirit, that I may henceforth lead a more godly and religious life. And here (O Lord) I praise thy holie name, for that thou hast refreshed me this night with moderate sleep and rest. I beseech thee likewise, defend me this day from all perils and dangers of bodie and soul. And to this end I commend my self and all my actions, unto thy blessed protection and government: beseeching thee, that whether I live or die, I may live and die to thy glorie, and the salvation of my poor soul, which thou hast bought with thy preci-

precious blood. Bless me therefore, O Lord, in my going out, and coming in: and grant that whatsoever I shall think, speak, or take in hand this daie, may tend to the glorie of thy name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O heavenlie Father, for Jesus Christ thy Sons sake: in whose blessed name I give thee thy glorie, and beg at thy hands all other graces, which thou seest to be needful for me this daie and ever, in that prayer which Christ himself hath taught me, saying.

Our Father which art in Heaven, &c.

Meditations directing a Christian, how he may walk all the day with God, like Enoch.

Rom. 8.26. *Phil.* 2.3. *Pra.* 27.2. *a Eph.* 4.27.

HAving thus begun, keep all the day after, as diligent a watch as thou canst, over all thy thoughts, words, and actions: which thou maist easilie do, by craving the assistance of Gods Holie Spirit, and observing these few rules.

Mat. 5.28, 29. *b Psal.* 137.9. *c Isa.* 59.5. *1 Sam.* 12.4.

First, for thy Thoughts.

1 BE careful to suppress every sin in the *a* first motion. Dash *b Babylons* children (whilest they are young) against the stones. Tread (betimes) the *c* Cockatrice Egge lest it break out into a Serpent. Let sin be to the heart a stranger, not a Home-dweller. Take heed of falling off into the same sin-

lest

lust the custom of sinning, take away the conscience of sin, and then shalt thou wax so impudently wicked, that thou wilt neither fear God, nor revenge man. a Qui conscientiæ curam abjiciunt, ne ec homines reverentur nec Deum.

2. Suffer not thy b mind to feed it self upon any imagination, which is either unpossible for thee to do, or unprofitable, if it be done: but rather think of the worlds vanity, to contemn it; of death, to expect it; of judgment, to avoid it; of Hell, to escape it; and of Heaven, to desire it. b Pro. 14. Zach. 8. 17.

3. Desire not to fulfill thy mind in all things: but learn to deny thy self those desires (though never so pleasing to thy nature) which being attained, will draw either scandal on thy Religion, or hatred to thy Person. Consider in every thing the end, before thou attempt the Action.

4. Labour dailie more and more to see thine own miserie, through unbelief, self-love, and wilful breaches of Gods Law: and the necessitie of Gods Mercie through the Merits of Christs Passion, to be such, that if thou wert demanded, What is the vilest Creature upon earth? thy Conscience maie answer, Mine own self, by reason of my great sins: And that if on the other side thou wert asked, What thou esteemest to be the most precious thing in the World, thy heart might answer, One drop of Christs bloud, to wash awaie my sins. And as thou tendereſt the salvation

of

of thy ſoul, live not in any wilful filthineſs. For true faith and the purpoſe of ſinning, can never ſtand together.

5. Approve thy ſelf to be a true ſervant of Chriſt, not only in thy general calling, as in the frequent uſe of the Word and Sacraments; but alſo in thy particular, in making conſcience to eſchew every known ſin, and to obey God in every one of his Commandements: like *Ioſias*, who *turned to God with all his heart, according to all the Law of Moſes*: And Zachary *and* Elizabeth, *who walked in all the Commandements of God without reproof.* But if at any time, through frailty, thou ſlippeſt into any ſin, lie not in it, but ſpeedilie riſe out of it by unfained repentance; praying for pardon, till thy conſcience be pacified, thy hatred of ſin increaſed, and thy purpoſe of amendment confirmed.

2 Kin. 23 25. Luk. 1. 6.

6. Beware of affecting popularitie by Adulation: the end never proves good. And though attained by due deſert; yet manage it wiſelie, leſt it prove more dangerous than contempt. For States deſire but to keep down, whom they contemn for their unworthineſs, but to cut off, whom they envie for their Greatneſs. He therefore is trulie prudent, who (conſidering the Premiſes) neither affecteth, nor neglecteth popularitie. But in any wiſe take heed of harbouring a * diſcontented mind, for it may work thee more woe, than thou art aware

† Socrates in forum egreſſus, Quam multis egeſ[inquit] non egeo? Non eſt ergo pauper, qui caret, ſed qui eget.

aware of. It is a special mercy, in the multitude of so many blessings, as thou dost enjoy, to have some crosses. God gives thee many blessings, lest through want (being his child) thou shouldest despair: and he sends thee some crosses, lest by too much prosperity (playing the fool) thou shouldest presume. Many who have mounted to great dignities, would have contented themselves with *meaner, had they known their great dangers. Affect therefore competency, rather than eminency. And in all thy will, have ever an eye to Gods will, lest thy self-action turns to thine own destruction. Happy the man, who in this short life is least b known of the World, so that he do h truly know God, and himself! Whatsoever cross therefore thou hast to discontent thee; remember, that it is less than thy sins have deserved. Count therefore Christ thy chief joy, and sin thy greatest grief: estimate no want to the want of Grace; nor any loss, to the loss of Gods favour: And then the discontentment for outward means shall the less perplex thine inward mind. And as oft as Satan shall offer any motion of discontentment to thy mind, remember S. Pauls admonition; c *We brought nothing into this world, and it is certain, that we can carry nothing out. And having food and raiment, let us be therewith content. But they*

* Dimidium plus toto. Hesiod.
a Feriunt summos fulmina montes. Hor.
Tanguam magnos tibi fata deos. Ovid.
b Arctè Cæcus. Quinotus nimis omnibus, ignotus moritur sibi. Senec.
c 1 Ti. 6. 7. 8. 9
Insaniæ damnandi sunt, qui tam multa tam anxiè congerunt,

quum sit tam paucis opus. Ves.

that

that will be rich, fall into temptation, and a snare, and into many foolish & hurtful lusts, which drown men in destruction and perdition. Pray therefore with wise Agur: O Lord, give me neither poverty nor riches; feed me with food convenient for me; lest I be too full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the Name of my God in vain.

a Pro. 30. 8, 9 vivitur exiguo melius. Claud.

b 1 Ti. 4. 8, 9. Gen. 18. 5, 6 Col. 3. 1, 2. Phil. 3. 20.

7. Bestow no more b thought upon worldly things than thou needs must, for the discharge of thy place, and the maintenance of thine estate: but still let thy care be greater for c heavenly, than earthly things: and be more grieved for a d dishonour done to God, than for an injury offered to thy self. But if any private injury be offered unto thee, bear it, as a Christian, with patience. Never was an innocent man wronged, but if patiently he bare his cross, he e overcame in the end. But thy good name in the mean while is wounded: bear that also with patience. For he that at the last day will give thy body a resurrection, will assure, in his good time, grant a resurrection to thy good name. If impatiently thou fretteſt & vexeſt at thy wrongs; the hurt which thou doeſt thy self, is more than that which thine Enemies can do unto thee. Neither canſt thou more rejoyce him, than to hear that it throughly vexeth thee. But if thou

c Col. 3. 1, 2. Phil. 3. 20.

d Iosh. 7. 9. Psal. 139. 21, &c.

e Nobile certamen gerunt qui patientia vincit. Qui vincitur, si vis vincere, dilige pati. Optimè injuriatus ille est ob quem ulciscendo efficit enim ut animam curet, nec magis lædit, quam si facta non esset.

canſt

canst shew patience on Earth. God will shew himself just from Heaven. Pray for him; for if thou be a good man thy self, thou canst not but rejoyce, if thou shouldest see thy worst Enemy to become a good man too. But if he still continueth in his malice, and increaseth in his mischief, give thy self unto Prayer, committing thy self, and commending thy cause unto the Righteous Judge of Heaven and Earth; saying with *Jeremy*, *O Lord of Hosts, that judgest righteously, and triest the reins and the heart; vengeance is thine, and unto thee have I opened my cause.* In the mean while, *wait* (with *David*) *on the Lord: Be of good courage, and he shall comfort thine heart.* Jer. 11.20.

8. The more others commend thee for an excellent act, be thou the more humble in thine own thoughts: affect not the vain praises of men. The blessed Virgin was troubled when she was truly praised of an Angel. They shall be praised of Angels in Heaven, who have eschewed the praises of men on earth. Neither needest thou praise thy self: deal but uprightly, others will do that for thee. Be not thou curious to know other mens doings, but rather be careful that no man know any ill dealings by thee. Ne verbis quæsieris offensas; sed rebus offendere fueris. Psal. 49.18.

9. Esteem no sin little; for the Curse of God is due to the least, and the least would have damned thee, and not the Son of God died for thee. Bewail therefore the misery of thine

own

own estate: and as occasion is ministred, *a* mourn for the iniquity of the time, pray to God to amend it, and be not thou one of them that make it worse.

a Ezec. 9.4. Psal. 69.9. 10. Mark 3.5.

10. Lastly, think often of the *b* shortness of thy life, and certainty of death: and wish rather a good life than a long. For as one day of Mans life is to be preferred before the longest age of a Stag, or Raven; so one day spent religiously, is to be higher valued, than a mans *c* whole life, that is consumed in prophaneness.

b Heu fugiunt fræno non remorante dies. Psal. 90.9, 10, 15.

c Non quam diu, sed quam bene. Fuit, non vixit, Sen. Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio. Vives.

Cast over therefore once every day the number of thy dayes, by substracting those that are past (as being vanished like yester-nights dream) contracting them that are to come, (sith the one half must be slept out, the rest made uncomfortable by the troubles of the world, thine own sickness, and the death of friends) counting *d* only the present day thine, which spend, as if thou wert to spend no more.

Tota vita dies unus, ut mirum sit homines non exsatiari iisdem toties redeuntibus. d Non potest præsentem diem recte vivere; qui se non eam, quasi ultimam, victurum esse cogitat.

Secondly, for thy Words.

a Mat. 12.36. b Pro. 17.27. & 10. 19.

REmember, that thou must answer for every *a* idle word: that in *b* multiloquie, the wisest man shall over-shoot himself. Avoid therefore all tedious and idle talk, whereof seldom ariseth

ariseth comfort, many times *a* repentance: especially beware of rash answers, when the tongue out-runs the mind The word was thine whilst thou keptst it in: it is *b* anothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witness to the confusion of his own face!

Let then thy words be few, but *c* advised: fore-think whether that which thou art to speak, be fit to be spoken: affirm no more, than what thou knowest to be true; and be rather *d* silent, than speak to an ill, or to no purpose.

2. Let thy Heart and Tongue ever go together in Honesty and Truth: hate *e* dissembling and lying in another, detest it in thy self, or God will detest thee for it; for he hateth a lyer, and his Father the Devil alike. And if once thou be *f* discovered to make no conscience of Lying, no man will believe thee when thou speakest a Truth: but if thou lovest truth, more credit will be given to thy word, than to a liers oath. Great is the possession which Satan hath in those, who are so accustomed to Lying, that they will lie, though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine *g* anger remain, when thou seest the cause removed: and ever distinguish

a Dixisse sæpe pœnituit, tacuisse vero nunquam. b Nescit vox missa reverti. Quam periculosum illud, Lingua quo vadis? c Nescit pœnitenda loqui, qui profe-renda prius suo tradidit examini. Cassiod. lib. 10. Epist. 4. d Iam. 1. 19. Consultius est tacere, quam inepte loqui.

e 1 Pet. 2. 1. Psal. 3, 2. fSi mendacem te norint, nemo tibi credet, etiamsi affirmes verissima. Arist. g Odi tanquam amaturus.

'twixt

'twixt him that offendeth of a infirmity (or against his will) and him who offendeth b maliciously, and of set purpose: let the one have pitty, the other justice.

3 Keep thy speech as clean from all obscenity, as thou wouldest thy meat from poyson: and let thy talk be c gracious, that he that hears thee, may grow better by thee; and be ever more earnest, when thou d speakest of Religion, than when thou talkest of worldly matters.

If thou perceivest that thou hast erred, persevere not in thine Errour: e rejoyce to find the truth, and magnifie it. Study therefore three things especially: to understand well, to say well, and to do well.

And when thou meetest with Gods Children, be sure to make some Holy advantage by them: learn of them, all the good that thou canst; & communicate with them, all the good things that thou knowest. The more good thou teachest others, the more will God still f minister unto thee. For, as the gifts of men, by such using, do perish and decrease: so the gifts of God, by much using, do the more grow and encrease; like the g widows pitcher of oyl, which the more it powred to fill other vessels, the more it was still replenished in it self.

4. Beware that you believe not all

a 1 Pet. 3. 7. b Psal. 59 3. &c. c Psal. 101. 7. c Eph. 4. 29. Psal. 1. 2. Prov. 31. 26. Pii est alios reddere pios. d Psal. 139. 21. Psal. 69. 9. est verum audire, silentio proficus revereri, ill. quam quam divinae sol. effugio. e Mar. 4. 24, 25. f 2 King. 4. 2, &c.

that

that is told you, and that you tell not all that you hear: for if you do, you shall not long enjoy true Friends, nor ever want great troubles. Therefore in accusations, be first assured of the truth; then censure. And as thou tendereſt the reputation of an honeſt heart, never let malice in hatred make thee to reveal, that which love in friendſhip bound thee a long time to conceal. But for fear of ſuch after-claps, obſerve two things.

a Eccl. 3.7. Luk. 2.19. Arcanum ubi creditum fidelius cuſtodi, quam depoſitum pecuniam.

First, though thou haſt many acquaintance; yet make not any thy familiar friend, but he that truly *b* fears God. Such a one thou never needeſt to fear: For though you ſhould in ſome particulars fall out; yet Chriſtian love, the main ground of your friendſhip, will never fall away, and the fear of God will never ſuffer him to do thee any villany.

b Vera amicitia tantum modo eſt inter bonos. Malè nec inter ſe amici ſunt, nec cum bonis. c Civilem enim ſic habeas, ut putes poſſe inimicum fieri. d Quod facere vis, prius ipſe facito.

Secondly, do nothing in the ſight of a civil friend, for which thou canſt not be ſafe, unleſs it be concealed: nor any thing, for which (if juſt cauſe be offered) thou needeſt fear him, if he proves thine unjuſt Enemy. If thou haſt done any thing amiſs, ask God forgiveneſs; and perſwade *d* thy ſelf, rather than thy friend, to keep thine own counſel. For be aſſured, that what friendſhip ſoever is grounded upon any other cauſe than true Religion; if ever that cauſe fail, the friendſhip falleth off: And the rather, becauſe that as God

breeds

abreeds among men, Truth, Peace, and Amity, that we ſhould live to do one another good: ſo the Devil daily ſoweth falſhood, *b* diſcord and enmity, to cauſe (if he can) the deareſt friends to devour one another,

5. Make not a *c* jeſt of another mans infirmity: remember thine own. Abhor the frothy wit of a filthy nature, whoſe brains having once conceived an odd ſcoffe, his mind travels (as a woman with child) till he be delivered of it. Yea, he had rather loſe his beſt friend, than his worſt jeſt. But if thou be diſpoſed to be merry, have a ſpecial care to three things:

First, that thy mirth be not againſt Religion

Secondly, that it be not againſt Charity.

Thirdly, that it be not againſt Chaſtity: and then be as merry as thou canſt, only *d* in the Lord.

6. *e* Rejoyce not at the fall of thine Enemy; for thou knoweſt not what ſhall be the manner of thine own end. But be more *f* glad to ſee the worſt mans amendment, than his puniſhment. Hate no man, for fear leſt Chriſt loves him: who will not take it well, that thou ſhouldſt hate whom he loveth. Chriſt *g* loved thee

a Bellum non eſt hominum, ſed (quod verbum ſonat) bellua-rum, & vi iis, non homi-nibus gerendum.

b Eph. 4. 31. *Pſal.* 15. 3.

c Irridere pium, nefas: impium, immane, hominem, inhumanum. Nemo videtur ſibi tam vilis ut irrideri mereatur.

d Phil. 4. 4.

e Pro. 24. 17.

f Valen tinianus Imp. cum ſupplicio mortis aliquis afficiendus eſſet, dicebat ſe malle ad vitam revocare. Crudelis animus eſt alienis malis gaudere, & non miſereri communem naturam. g Rom. 5. 8, 10. Eph. 2. 4.

when thou waſt his Enemie: by the merits therefore of his bloud he requireth thee, for his ſake to love thine Enemie. Denie him (being a Chriſtian) if thou dareſt. He asketh but forgiveneſs for forgiveneſs: The forgiveneſs of an hundred pence, for the forgiveneſs of ten thouſand Talents: The 60. hundred thouſand Crowns, for ten Crowns: Pettie forgiveneſs of man, for the infinite forgiveneſs of Almightie God. Though thou thinkeſt thine Enemie unworthie to be forgiven; yet Chriſt is worthie to be obeyed. *Mat.* 28.24. 28.

7. When the glorie of God, or good of thy Neighbour doth require it; ſpeak the truth, and fear not the face of Man. The frown of a Prince may ſometimes be the Favour of God. *a* Neither ſhall flatterie ſtill hold in credit, nor truth alwaie continue in diſgrace.

a Nec mendacii utilitas eſt diutur-na, nec veritatis damnum diu nocet.

8. Ever think him a true Friend, who tells thee ſecretlie and plainlie of thy faults. He that ſeeth thee offend, and tels thee not of thy fault; either flatters thee for favour, or dares not diſpleaſe thee for fear. Miſerable is his caſe, who when he needs, hath none to admoniſh him. Reprehenſion, be it juſt, be it unjuſt, come it from the mouth of a Friend, or of a Foe; it never doth a wiſe man harm. For if it be true, thou haſt a warning to amend: if it be falſe, thou haſt a caveat what to avoid. So every way it

*Reprehensio semper vel meliores vel cautiores nos reddit. *Si reprehendi fis ægre, reprehendenda ne feceris.

* makes a wise man better, or warier. But * if thou canst not endure to be reprehended; do then nothing worthy of reprehension.

9. Speak not of *c* God but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his Holy name in our mouths: much less ought we to abuse it vainly in our talk. But *d* ordinarily to use it in vain, rash or false oaths, is an undoubted sign of a soul that never truly feared God. Pray therefore with *David*, when thou are to speak in any matter that may move passion; *b* *Set a watch, O Lord, before my mouth, & keep the door of my lips.*

10. Lastly, in *e* praising, be discreet; in *f* * saluting, courteous; *h* in admonishing, friendly; in *i* forgiving, merciful; in *k* promising, faithful; and bountiful in *l* recompencing good service: making not the rewards of vertue, the gifts of favour.

a *Lev.* 19.22. *Deut.* 28 58. *Rom.* 9.5. *Eccl.* 5.15. *Psal.* 139. 4,7. *d* Qui facile in seriis jurat, in jocis jurabit; qui in jocis, & in mendacio. *Vives.* *b* Psal. 141.3. *c* 1 Pet. 5.12. *d* Rom. 16. * Affabilitas & comitas sunt nullius impendii, amicitias tamen magnas conglutinant exhibita, dissolvunt prætermissa. *e* 1 *Thes* 5.14. *f* 2 *Thes.* 3.15. *Lev.* 19. 17. *g* *Psal.* 15.4. *Ezek.* 17.15. *h* *Deut.* 15 13,14.

Thirdly, for thy actions.

DO no evil, though thou mightest: for God will not suffer the least sin (without bitter Repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a Calling, nor any thing

thing in thy calling, till thou have first taken counsel of Gods Word, of the lawfulness thereof, and prayed for his blessing upon thy endeavour: & then do it in the name of God, with chearfulness of heart, committing the success unto him; in whose power it is, to bless with his grace, whatsoever business is intended to his glorie.

Psal. 119. 101. *1 Cor.* 7.2. *1 Sam.* 30.8.

2. When thou art tempted to do an evil work, remember that Satan is where his business is. Let not the child of God be the instrument of so base a slave: hate the work, if thou abhorrest the Author. Ask thy conscience these two questions: *Would I have a another to do this unto me? What shall I answer Christ in the day b of my accounts, if contrary to my knowledg and conscience, I shall do this wickedness, and sin against him?* And remember with *c Ioseph*, that though no man seeth, yet God seeth all. Flie therefore (with *Ioseph*) from all sins, as well those which are secret in the sight of God, as those that are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret sins, as he did *Davids, to the open light, before all* Israel, *and before the Sun.* Be therefore as much afraid of secret sins, as of open shame. And so avoid all in general, as that thou doest not allow to thy self any one particular, or darling sin, which *and* the corruption of thy nature could best agree withal: for the craftie Devil can hold a mans Soul as fast by one,

1 Cor. 7.5. *Immittet semper occasioni suæ diabolus. Greg.* *a Mat.* 7.12. *b Luk.* 16.2. *1 Cor.* 6.2. *2 Cor.* 5.10. *c Gen.* 39.9, 11, &c. *2 Sim.* 12.11. *Luk.* 8.17. *and* 12.2.

as by manie ſins; and faſter by tha one which doth pleaſe thee, than b all thoſe which begin to be abomina ble unto thee And as thou deſireſt t avoid a ſin: ſo be careful to ſhun the a occaſion

a *Pro.* 5 8.& 6.27. Omnis peccandi occaſio vitanda eſt, nam qui amat periculum, peribit in illo. *Eccl.* 3.

3 In effecting good actions, which are within the compaſs of thy calling, diſtruſt not Gods providence, though thou ſee the means either wanting or weak. And if means do offer themſelves, be ſure that they be lawful: and having gotten lawful means, take heed that thou relie not more upon them than upon God himſelf. Labour in a lawful Calling, is Gods ordinarie means, by which he bleſſeth his Children with outward things. Pray therefore for Gods bleſſing upon his own means. In earthly buſineſs, bear an Heavenlie mind: do thou thy beſt endevour and commit the whole ſucceſs to the *fore-ordaining wiſdom* of Almighty God. Never think to thrive by thoſe means which God hath accurſed. That will not in the end prove *b* gain which is gotten with the loſs of thy Soul. In all therefore both actions and means, endeavour with *Paul* c to have *alway a clear conſcience toward God, and towards men.*

Jud 7.

b Mat. 16.26.

Hic murus aheneus eſto, Nil conſcire ſibi, nulla pallescere culpa, Hor.

Look to your ſelves what conſcience ye have.

For conſcience ſhall damne, and conſcience ſhall ſave.

c Acts 24. 16.

4. Lov

4. Love all good things for Gods ſake: but God for his own ſake. Whilſt thou holdeſt God thy Friend, thou needeſt not fear who is thine enemie; for either God will make thine Enemie to become thy Friend, or will ridle him that he cannot hurt thee. No man is overthrown by his Enemie, unleſs that firſt his ſin hath prevailed over him, and God hath left him to himſelf. He that would therefore be ſafe from the fear of his enemies, and live ſtill in the favour of his God, let him redeem the follie of the time paſt, with ſerious repentance, look to the time preſent with religious diligence, and take heed to the time to come with careful providence. *Pſal.* 118. 6, 7. *Rom.* 8 31. *Prov.* 16. 7. *Gen.* 32. 4, &c. *Gen.* 31. 7. 29, 42. *Exod.* 32. 25. *Num.* 14 42. 43, &c.

5. Give every man the honor due to his place, but honour a man more for his goodneſs than for his greatneſs. And of whomſoever thou haſt received a benefit, unto him (as God ſhall enable thee) remember to be thankful. Acknowledg it lovingly unto men, and pray for him heartilie unto God; and count everie bleſſing received from God, as a pledge of his eternal love, and a ſpur to a godly life. *Pſal.* 27. 11, 12, 13.

6. Be not proud for any external worldlie goods, nor for any internal ſpiritual gifts. Nor for external goods, becauſe that as they came latelie, ſo they will ſhortlie be gone again: their loſs therefore is the leſs to be grieved at. Not for any internal gifts; for as

God gave them, so will he likewise take them awaie, if (forgetting the Giver) thou shalt abuse his gifts, to puff up thine heart with a pride of thine own worth, and contemn others, for whose good Almightie God bestowed those gifts upon thee. Hast thou any one vertue that moves thee to be self-conceited? thou hast twentie vices that may better vilifie thee in thine own eyes.

a Tu recte vives, si curas esse quod audis. Hier. Ep. ad Quint.

Be the same in the *a* sight of God, who beholds thy heart, that thou seemest to be in the eyes of men, that see thy face. Content not thy self with an *b* outward good name, when thy Conscience shall inwardlie tell thee, it is undeserved, and therefore none of thine. A deserved good name for any thing, but for godlines, lasts little, and is less worth. In all the Holie Scriptures I never read of an Hypocrites repentance: and no wonder; for whereas after sin, conversion is left as a means to cure all other sinners, what means remains to recover him who hath converted conversion it self into sin? Wo therefore unto the soul that is not, and yet still seemeth religious.

b Nihil juvat bonum rumorem reclamante conscientia.

7. Mark the fearful ends of notorious evil men, to abhor their wicked actions; mark the life of the godlie, that thou maiest imitate it, and his blessed end, that it may comfort thee. Obey thy betters, observe the wise, accompany the honest, and love the

Psal. 37. 35, 36, 37. Num. 23. 10.

Religious. And seeing the corrupt nature of man is prone to hypocrisie, beware that thou use not the Exercise of Religion, as matters of course and custome, without care and conscience, to grow more Holy and devout thereby; Observe therefore, how by the continual use of Gods means thou feelest thy special corruptions weakned, and thy sanctification more and more encreased: and make no more shew of Holiness outwardly to the World, than thou hast in the sight of God inwardly in thine Heart.

1 Cor. 1. 28. Isa 58. 5, 6. Mat. 23. 27, 28. Psal. 51. 6.

8. Endeavour to rule those who live under thine Authority, rather by love than by fear: for to rule by love, is easie and safe, but Tyranny is ever accompanied with care and *b* terror. Oppression will force the oppressed to take any advantage, to shake off the yoke that they are not able to bear: neither will Gods Justice suffer the sway that is grounded on Tyranny, long to continue. Remember that though by *c* humane ordinance they serve thee; yet by a more peculiar right they are *d* Gods servants, Yea now being Christians, *e* not as thy servants, but above servants, *Brethren beloved in the Lord*. Rule therefore over *f* Christians

a Arma & impera; Blando vis latet imperio, Aus.
b Qui terret, plus ille timet. Sors illa Tyranno Convenit, Claud. de inst. princ.
c 1 Pet. 2. 13.
d Lev. 25. 55.
e Phil. 16. 1 Cor. 9 5.
f Si Pericles, quoties chlamydem domini induerat, apud se dicere consuevit, Attende Pericles, quod gestaturus es imperium in liberos Atheniensis: Plat. in Apoph. Quanto magis tu, quoties authoritatem exercituras es, apud teipsum dicere deberes; Memento homo, quod imperium geris in liberatos Christianos.

ſtians (being a Chriſtian) in love a
mercie, like Chriſt thy Maſter.

9. Remember, that of all actio
none makes a Magiſtrate more lik
God, whoſe Vice-gerent he is, than i
doing juſtice juſtlie: For the due exe
cution whereof:

Firſt, have ever an open ear to th
juſt complaints of unjuſt dealings.

Secondly, ſo lend one ear to the ac
cuſer, as that thou keep the other fo
the accuſed: for *a* he that decreet
for either part, before both be hear
the decree may be juſt, but himſelf
unjuſt.

a Qui ſtatuit aliquid parte inaudita altera, æquum licet ſtatuerit, haud æquus fuit. Sen. in Med.

Thirdlie, in hearing both parties
encline not to the right hand of affe
ction, or to the left of hatred: as t
believe arguments of perſwaſion fo
a Friend, before arguments conclu
ding for a Foe.

Fourthlie, denie no Juſtice, whic
is *Regia menſura*, to the meane
Subject; but let the cauſe of the poo
and needie, come in equal Ballanc
with the rich and mighty. If thou per
ceiveſt on the one ſide in a cauſe, th
High Hills of cunning Advantage
powerful Combination, and violen
Proſecution; and on the other ſide
the Low Vallies of Povertie, ſimpli
citie, and deſolation: prepare thy wa
(as God doth) to judgment by *b raiſing*
Vallies, and taking down Hills, equalling
inequalitie: that ſo thou maiſt la
the foundation of thy ſentence upo
an even ground. In matters of righ
an

Iudicious Sir Fr. Bacons Eſſayes of Iudicature

b Luk. 3. 4, 5. Iſa. 40. 4.

nd wrong, 'twixt party and party, let hy conſcience be careful, rather a *Ius dicere*, to pronounce the Law that is made, *Secundum allegata & probata*; rather than *Ius dare*, to make a Law of thine own, upon the authoritie of *Sic volo, ſic jubeo*, fearing that fearful malediction: *Curſed be he that removeth his Neighbours Land-mark*. In trials of life and death, let Judges, like *Elohim*, in *Iuſtice, remember mercy*, and ſo caſt the ſevere eye of Juſtice upon the fact, as that they look with the pittiful eye of mercie upon the Malefactor, wreſting the favour of Law, to the favour of Life, where grace promiſeth amendment: but if Juſtice requireth that *b* one, rather than unitie muſt periſh, and that a rotten member muſt be cut off, to ſave the whole bodie from putrifying; *Fiat Iuſtitia*. But whilſt thou art pronouncing the Sentence of Judgment on another, remember that thine own Judgment hangs over thine head. In all cauſes therefore judge aright, for thou ſhalt be ſure to find a righteous Judge, before whom thou muſt ſhortlie appear to be judged thy ſelf; at what time thou maieſt leave to thy friend this for thine Epitaph:

2 Cor. 13. 10.

Deut. 27 17.

Abak. 3. 2.

b Melius ut pereat unus, quam unitas. Enſe reſcindendum, ne pars ſincera trahatur.

Nuper eram Iudex, jam Iudicis ante Tribunal
Subſiſtens paveo: judicor ipſe modo.

Many (I know not upon what grounds) ſeem to be much agrieved with the Laws of the Land: but wiſer men may anſwer them with the Apo-

1 Tim 1.8. stle, *Nos scimus bonam esse Legem, modo Iudex ea legitime utatur: we know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous Judge whose heart neither corruption of bribs, fear of foes, nor favour of friend can withdraw from the conscionable practice of these Precepts. And to that rare and venerable Judge, I say with 2 Chro. 19.11. *Iehoshaphat: Be of courage and do Iustice, and the Lord will be with the good.*

10. Lastly, make not an occupation of any recreation. The longest use of pleasure is but short: but the pains of Prov. 21.17. pleasure abused, are Eternal. Use Psal. 4.8. therefore lawful Recreation, so far forth, as it makes thee the fitter in body and mind to do more chearfullie the service of God, and the duties of thy calling. Thy work is great, thy time is but short. And he who will recompence every man according to his works standeth at the door. Think how much work is behind, how slow thou hast wrought in the time which is past; and what a reckoning thou shouldest make, if thy Master should call thee this day to thine accounts. Be therefore careful henceforth, to make the most advantage of thy short time that remains, as a man would of an old Lease, that were neer expiring: and when thou dispossest to recreate thy self, remember how small a time is allotted for thy life: and that therefore much of that is not to be consumed in idleness, sports, plaies, and toyish

Vita brevis, et usque modum, operam ut pigri & urget Paterfamilias, Rabb. Apoth. theg. Rev. 22.12. Iam. 5.9.

toyish vanities; seeing the whole is but a shortwhile, though it be all spent in doing the best good that thou canst: for Man was not created for sports, plaies, and recreation; but zealously to serve God in Religion, and conscionablie to serve his Neighbour in his vocation, and by both to ascertain himself of Eternal salvation. Esteem therefore the loss of *a* time, one of the greatest losses: Redeem it carefully, to spend it wisely; that when that time cometh that thou maiest be no longer a Steward on Earth; thy Master may welcome thee, with an *Euge bone serve*, and give thee a better in Heaven, where thou shalt joyfullie enjoy thy Masters joys for evermore.

a Nihil est aliud tempus quam vita, quam unusquisq; tantum se amare profitetur: quum rei nullius magis sit prodigus quam temporis. Ephes 5.16. Luke 16.2. Mat. 25.21.

Meditations for the Evening.

At Evening, when thou prepareſt thy self to take thy reſt, meditate on theſe few points.

1. THat seeing thy *a* days are numbred, there is one more of thy number spent: and thou art now the nearer to thy end by a day. a Psal. 90. Job 14.5.

2. Sit down a while before thou goest to bed, and consider with thy self, what memorable thing thou hast seen, heard, or read that day, more than thou sawest, heardest, or knewest before, and make thy best use of them: but especially, call to mind, what sin thou hast commi ted that day against God Vive memor quam sis ævi brevis. Horat.

or Man, and what good thou haſt omitted: And humble thy ſelf for both. If thou findeſt that thou haſt done any goodneſs, acknowledg it to be Gods Grace, and give him the Glorie; and count that *a* day loſt, wherein thou haſt not done ſome good.

a Heu, perdidi diem. Tit. Veſp. Apophtheg. Nulla fine linea dies.

3. If by frailtie or ſtrong tentation thou ſhalt perceive that thou haſt committed any grievous ſin or fault: preſume not to ſleep, till thou have upon thy knees, made a particular reconciliation with God in Chriſt for the ſame: both by confeſſing the fault, and by fervent praying for the pardon of the ſame. Thus making thy ſcore even with Chriſt every night, thou ſhalt have the leſſe to account for, when thou art to make thy final reckoning, before his Majeſtie in the Judgment Day.

4. If thou have fallen out with any in the day, let not the *b* Sun *go down in thine anger* that night. If thy conſcience tels thee that thou haſt wronged him, acknowledg thine offence, and *c* entreate him to forgive thee If he have wronged thee, offer him reconciliation; and if he will not be reconciled, yet do thou from thy heart forgive him, *Mat.* 5.23. But in any caſe preſume not to be thine own revenger: For in ſo doing thou doeſt God a double injurie. Firſt, in offering to take his Sword of Juſtice out of his hand, as though he were not juſt; having

b Eph 4. 26.

c Non turpe eſt veniam precari, turpe eſt Deum a thomirem hebere inimicum

having reserved the execution of *a* vengeance to himself. Secondly, in *b* usurping authority over his servant, without referring the cause to his hearing and censure, being his & thy Master Besides, thou art too partial to be a Revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly; if on thy Enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

And in testimonie that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life: and the next time that *c* occasion is offered, (and it lies in thy power) do him good, and rejoyce in doing it: for he that *d* doth good to his enemies, shews himself the Child of God; and his reward is with God his Father.

5. Use not *e* sleep as a means to satisfie the foggy lasiness of thy flesh: but as a medicine to refresh thy tired senses and members. Sufficient sleep quickneth the mind, and reviveth the bodie: but immoderate sleep dulleth the one, and fatneth the other.

6. Remember that many go to bed, and never rise again, till they be wakened and raised up by the fearful sound of the last Trumpet. But he that sleepeth and wakeneth with Prayer, sleepeth and wakeneth with Christ. If therefore thou desirest to sleep se-

a Mihi vindicta, dicit Dominus. Rom. 12. 19.

b Non est tibi jus in servum alienum, sed in conservum tuum.

c Cui semel ignoveris, cura ut ille sentiat bona fide id esse actum, & si qua in re illum juvare potes, experiatur te amicum, Vives. d Mat. 5. 44, 45. Rom. 12. 20.

e In vita tempus quod somno impenditur non est vita, Vita enim vigilia est.

curely,

curely, and ſafelie, yield up thy ſelf into the hands of God, whileſt thou art waking: and ſo go to bed with a reverence of Gods Majeſtie, and conſideration of thine own miſery, which thou maieſt imprint in thy heart in ſome meaſure, by theſe meanes, and the like meditations.

Read a Chapter in the ſame order as was preſcribed in the morning: and when thou haſt done, kneel down on both thy kees at thy bed ſide, or ſome other convenient place in thy Chamber; and lifting up thy heart, thine eyes, and hands to thine Heavenly Father, in the name and mediation of his Holie Son Jeſus, pray unto him, if thou have the gift of prayer.

1. Confeſſing thy ſins, eſpeciallie thoſe which thou haſt committed that day.

2 Craving moſt earneſtlie (for Chriſt his ſake) pardon and forgiveneſs for them.

3. Requeſting the aſſiſtance of his Holie Spirit, for amendment of life.

4. In giving thanks for benefits received, eſpecialie for thy preſervation that day.

5. Praying for reſt and protection that night.

6. Remembring the ſtate of the Church, the King, and the Royal Poſteritie, our Miniſters and Magiſtrates, and all our Brethren viſited or perſecuted.

7. Laſtlie, commending thy ſelf and

all

all thine to his gracious cuſtody.

All which thou maieſt do, in theſe or the like words.

A Prayer for the Evening.

O Moſt gracious God, and loving Father, *who art about my bed, and knoweſt my down-lying, and mine up-riſing, and art near unto all that call upon thee in truth and ſincerity*: I wretched ſinner do beſeech thee to look upon me with the eyes of thy mercie, and not to behold me as I am in my ſelf: for then thou ſhalt ſee but an unclean and defiled creature, *conceived in ſin, and living in iniquity*; *ſo that I am aſhamed to lift up mine eyes to heaven, knowing how grievouſly I have ſinned againſt heaven, and before thee* For O Lord, I have tranſgreſſed all thy Commandements and righteous Laws, not only through negligence and infirmity, but oftentimes through wilful preſumption, contrary to my knowledg; yea, contrary to the motions of thy holy ſpirit reclaiming me from them: ſo that I have wounded my conſcience, and grieved thy Holy Spirit, by whom thou haſt ſealed me to the day of Redemption. Thou haſt conſecrated my ſoul and body, to be the Temples of the Holy Ghoſt: I a wretched ſinner have defiled both, with all manner of pollution and uncleanneſs My *a* eyes in taking pleaſure to behold vanity; mine Ears in hearing impure and unchaſt ſpeeches; my tongue in leaſing and evil ſpeaking;

Pſal. 139. 2, 3. *Pſal.* 145. 18. *Pſal.* 51. 5. *Heb.* 9. 6. *Luk.* 15. 18. *Dan.* 9. 11. *Eph.* 4. 30. *a Pſal.* 119. 37. *Iſa.* 6. 5. *Iſa.* 1. 13.

ing; my hands are ſo full of impuritie, that I am aſhamed to lift them up unto thee; and my feet have carried me after mine own waies: my underſtanding and reaſoning, which are ſo quick in all earthlie matters, are only blind, and ſtupid, when I come to meditate or diſcourſe of ſpiritual & heavenlie things: my memorie, which ſhould be the treaſury of all goodneſs, is not ſo apt to remember any thing, as thoſe things which are vile and vain. Yea, Lord, by woful experience I find, that naturallie, *All the imaginations of the thoughts of mine heart are only evil continually*. And theſe my ſins *are more in number than the hairs that grow upon mine head*: and they have grown over me like a loathſome Leproſie: *That from the crown of my head, to the ſole of my feet*, there remains no part which they have not infected. They make me ſeem vile in mine own eyes; how much more abominable muſt I then appear in thy ſight? And the cuſtom of ſinning hath almoſt taken away the conſcience of ſin, and pulled upon me ſuch dulneſs of ſenſe, and hardneſs of heart, that thy judgments denounced againſt my ſins, by the faithful Preachers of thy Word, do not terrifie me to return unto thee by unfained repentance for them. And if thou, Lord, ſhouldeſt but deal with me, according to thy juſtice and my deſert, I ſhould utterlie be confounded & condemned. But ſeeing that of thine

Rom. 3 15, 16.
Gen. 6.5.
Pſal. 40.12.
Iſa. 1.6.
2 Sam. 5.22.
1 Ioh. 3 20.

thine infinite mercie, thou haſt ſpared me ſo long, & ſtill waiteſt for my repentance: I humblie beſeech thee, for the bitter death, and bloudie Paſſion ſake, which Jeſus Chriſt hath ſuffered for me, that thou wouldeſt pardon, and forgive unto me all my ſins and offences, and open unto me that ever-ſtreaming fountain of the bloud of Chriſt, which thou haſt promiſed to open under the New Teſtament, to the penitent of the Houſe of *David*: that all my ſins and uncleanneſs may be ſo bathed in his bloud, buried in his death and hid in his wounds; that they never be more ſeen, to ſhame me in this life, or to condemn me before thy Judgment-Seat in the World which is to come. And for as much, O Lord, as thou knoweſt, that *it is not in man to turn his own heart, unleſs thou doſt firſt give him grace to convert.* And ſeeing that it is as eaſie with thee to make me righteous and holy, as to bid me to be ſuch: O my God, give me grace to do what thou commandeſt, & then command what thou wilt, and thou ſhalt find me willing to do thy bleſſed will. And to this end, give unto me thine Holy ſpirit, which thou haſt promiſed to give to the Worlds end, unto all thine Eleſt people. And let the ſame thy Holy ſpirit purge my heart, heal my corruption, ſanctifie my nature, and conſecrate my Soul and Bodie, that they may become the Temples of the Holy Ghoſt, to ſerve thee

Zach. 13. 1.

Jer. 20. 23.

Da Domine quod jubes, & jube quod vis, Aug.

Mat. 28. 20. *Joh.* 16. 13. *1 Cor.* 3. 16, 17.

Luk. 1.74. Act. 13. 65. 2Tim. 4.7. Psal. 31.5. Mat. 25.34. 2Tim. 4.8. thee in *righteousnes and holines all the days of my life:* that when by the direction and assistance of thy Holy Spirit, I shall finish my course in this short and transitorie life; I may chearfully leave this World, and resigne my Soul into thy Fatherlie hands, in the assured confidence of enjoying everlasting Life with thee, in thine Heavenly Kingdom, which thou hast prepared for thine Elect Saints, who love the Lord Jesus, and expect his appearing.

In the mean while, O Father, I beseech thee, let thy Holy Spirit work in me such a serious Repentance, as that I may with tears lament my sins past, with grief of heart be humbled for my sins present, and with all mine endeavour, resist the like filthie sins in time to come. And let the same thy Holy Spirit likewise keep me in the unity of thy Church, lead me in the Truth of thy Word, and preserve me, that I never swarve from the same to *Popery*, nor any other Errour or false worship. And let thy spirit open mine eyes more and more, to see *the wondrous things of thy Law:* and open my lips, that my mouth may dailie defend thy Truth, and set forth thy praise. Encrease in me those good gifts, which of thy mercy thou hast alreadie bestowed upon me: and give unto me a patient spirit, a chast heart, a contented mind, pure affections, wise behaviour, and all other graces which thou

Psal. 119.18. Psal. 51. 15

thou seest to be necessarie for me, to govern my heart with thy fear, and to guide all my life in thy favour: that whether I live or die, I may live and die unto thee, who art my God, and my Redeemer. *Psal.* 19.14.

And here (O Lord) according as I am bound, I render unto thee from the Altar of my humblest heart, all possible thanks, for all those blessings and benefits, which so graciouslie and plentifullie thou hast bestowed upon my soul and bodie, for this life and for that which is to come: namely, for my Election, Creation, Redemption, Vocation, Justification, Sanctification, and Preservation from my Child-hood until this present day and Hour, and for the firm hope which thou hast given me of my Glorification. Likewise for my Health, Wealth, Food, Rayment, and prosperitie: and more especiallie, for that thou hast defended me this day now past, from all perils and dangers, both of body and soul, furnishing me with all necessarie good things, that I stand in need of. And as thou hast ordained the day for man to travel in, and the night for him to take his rest: so I beseech thee, sanctifie unto me this nights rest and sleep, that I may enjoy the same, as thy sweet blessing and benefit That so this dull and wearied body of mine, being refreshed with moderate sleep and rest; I may be the better enabled to walk before thee,

doing

doing all such good works, as thou hast appointed, when it shall please thee, by thy Divine power to waken me the next morning. And whilest I
Psal. sleep, do thou, O Lord, *who art the keep-*
121. *5. er of* Israel, *that never slumbrest, nor sleepest*, watch over me in thy Holie providence, to protect me from all danger,
Apoc. so that neither the evil Angels of Sa-
12.7. tan, nor any wicked Enemie, may
Psal. have any power to do me any harm or
34.7. evil. And to this end, give a charge unto thy Holie Angels, that they (at thine appointment) may pitch their Tents round about me, for my defence and safety: as thou hast promised that they should do about them that fear thy name. And knowing that
Prov. thy name is *a strong tower of defence unto*
18.10. *all those that trust therein*; I here recommend my self, and all that do belong unto me, unto thy Holie protection and custodie. If it be thy blessed will to call for me in my sleep: O Lord, for Christ his sake, have mercie upon me, and receive my Soul into thy Heavenlie Kingdom. And if it be thy blessed Pleasure to add more daies unto my life; O Lord, add more amendment unto my daies: and wean my mind from the love of the world, and worldlie Vanities: And cause me more and more to settle my conversation on Heaven, and Heavenly things. And perfect dailie in me that good work which thou hast begun, to the glorie of thy Name, and the

the Salvation of my ſinful Soul.

O Lord, I beſeech thee likewiſe, ſave and defend from all evil and danger, thy whole Church; the Kings Majeſtie, our gracious Queen *Katharine*, and Illuſtrious *Iames* Duke of *York*, and the reſt of that Familie; keep them all in the ſinceritie of thy truth, and proſper them in all grace and happineſs. Bleſs the Nobilitie, Miniſters, and Magiſtrates of theſe Churches and Kingdoms each of them with thoſe graces which are expedient for their place and calling. And be thou, O Lord, a comfort and conſolation to all thy people, whom thou haſt thought meet to viſit with any kind of ſickneſs, croſs or calamitie. Haſten, O Father, the coming of our Lord Jeſus Chriſt. Make me ever mindful of my laſt end, and of the reckoning that I am to make unto thee therein: and in the mean while, careful, ſo to *follow Chriſt in the regeneration during this life*, as that with Chriſt I may have a portion in the *reſurrection of the juſt*, when this mortal life is ended. Theſe graces, and all other bleſſings, which thou, O Father, knoweſt to be requiſite and neceſſarie for me, I humblie beg and crave at thy hands, in the Name and Mediation of Jeſus Chriſt thy Son, and in that Form of Prayer, which he himſelf hath taught me to ſay unto thee, *Our Father*, &c.

Apoc. 6. 10, 22, 20

Mat. 19. 28. *Luk.* 14. 14.

Another

Another shorter Evening Prayer.

O Eternal God, and Heavenlie Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter*, *Mary Magdalene*, the Publican, the Prodigal child, and many other penitent sinners, that thou art so full of Compassion, and so ready to forgive the greatest sinners, who are *a* heavyest laden with sin, at what time soever they return unto thee with penitent hearts, lamenting their sins, and imploring thy grace: I should despair for mine own sins, and be utterly discouraged from presuming to come into thy presence; considering the hardness of my heart, the unrulinesse of my affections, and the uncleannesse of my conversation; by means whereof I have transgressed all thy laws, & deserved thy curse, which might cause my bodie to be smitten with some fearful disease, my Soul to languish with the death of sin, my good name to be traduced with scandalous reproaches, and make mine estate liable to all manner of crosses and casualties. And I confesse, Lord, that thy mercie is the cause that I have not been long ago confounded. But, O my God, as thy mercie only staid thy judgment from falling upon me hitherto; so I humbly beseech thee, in the bowels of the mercie of Jesus Christ, in whom only thou art well pleased, that

Luk. 22.61. *Luk* 7.47. *Luk.* 18.14. *Luk.* 5.20. *Psal.* 103. 8 *a Mat.* 11. 28. *Ezech* 18.21, 22, &c. *Deut.* 17,26. *Gal.* 3.10. *Lam.* 3.22. *Mal.* 3.6. *Col.* 3. 12. *Mat.* 3.17.

that thou wilt not deal with me according to my deserts, but that thou wouldst freelie and fullie remit unto me all my sins and transgressions: and that thou wouldst wash them clean from me, with the virtue of that most precious blood, which thy Son Jesus Christ hath shed for me. For he alone is the Physician, and his bloud only is the medicine that can heal my sickness. And he is the true brasen Serpent, that can cure that poison wherewith the fiery serpents of my sins have stung & poisoned my sick and wounded soul. And give me, I beseech thee, thine holy spirit, which may assure me of mine Adoption, and that may confirm my faith, encrease my repentance, enlighten my understanding, purifie my heart, rectifie my will and affections, and so *sanctifie me throughout, that my whole body, soul, and spirit may be kept unblameable until the glorious coming of my Lord Jesus Christ.* And now, O Lord, I give thee heartie thanks, and praise, for that thou hast this day preserved me from all harms and perils, notwithstanding all my sins and ill deserts. And I beseech thee likewise defend me this night from the *roaring Lyon, which night and day seeketh to devour me.* Watch thou, O Lord, over me this Night, to keep me from his Temptations and Tyrannie: And let thy Mercie shield me from his unappeasable rage and malice. And to this end, I commend my self in

Psal. 15.7. Psal. 28 4. Hos. 13.5. Isa. 1. 16, 18. Mat. 9.12. 1 Ioh. 1.7. Ioh. 3.14. Gal. 4.5, 6. 1 Thes. 5.23. 1 Pet. 5.8. Psal. 31 5.

to

to thy hands and protection: beseeching thee, O my Lord and God, not to suffer Satan, nor any of his evil members, to have power to do unto me any hurt or violence this night. And grant, good Lord, that whether I sleep or wake, live or die: I may sleep, wake, live and die unto thee, and to the glorie of thy name, and the salvation of my soul. Lord bless and defend all thy chosen people every where. Grant our King a long and happie Reign over us. Bless our gracious King *Charles*, his Consort Queen *Katharine*, the Illustrious *James* Duke of *York*, together with all our Magistrates, and Ministers: comfort them who are in miserie, need, or sickness. Good Lord, give me grace to be one of those wise Virgins, which may have my heart prepared like a Lamp furnished with the Oil of Faith, and light of good works, to meet the Lord Jesus the sweet Bridegroom of my soul, at his second and sudden coming in glory. Grant this, good Father, for Christ Jesus sake, my onlie Saviour and Mediatour, in whose blessed name, and in whose own words I call upon thee, as he hath taught me:

Mat. 25. 2.

Our Father which, &c.

Afterwards say:

Thy grace, O Lord Iesus Christ; thy love, O heavenly Father; thy comfort and consolation, O Holy and Blessed Spirit, be with me, and dwell in my hear., this night, and evermore, Amen.

Then

Then rising up in a holy reverence, meditate as thou art putting off thy cloaths.

Things to be meditated upon, as thou art putting off thy cloaths.

1. THat the day is coming, when thou must be as *a* barely unstript of all that thou hast in the world, as thou ar now of thy cloaths; thou hast therefore here, but the use of all things as a Steward, for a time, and that upon accounts. Whilest therefore thou art trusted with this Stewardship, be wise and faithful.

a Nudus in hunc mundum veni si mul hinc quoq; nudus abibo. *Luk.* 16. 2. *Mat.* 24. 2. b *Job* 17. 13. Ut somnus mortis, sic lectus imago sepulchri. *Mat.* 12. 40. 1 *Thes.* 4. 14. *Isa.* 57. 2. *Isa.* 26 20. *Psal.* 4. 8.

2. When thou seest thy bed, let it put thee in mind of thy grave, which is now the bed of Christ: For Christ (by laying his Holie bodie to rest three days, and three nights in the grave) hath sanctified, and (as it were) warmed it for the bodies of his Saints, to rest and sleep in, till the morning of the Resurrection. So that now unto the faithful, death is but a sweet sleep, and the grave but Christs bed, where their bodies rest and *sleep in peace*, untill the joyful morning of the *Resurrection day shall dawn upon them.*

Let therefore thy bed-cloaths represent unto thee the mould of the earth, that shall cover thee: thy sheets, thy winding-sheet: thy sleep, thy death: thy waking thy resurrection. And being laid in thy bed, when thou perceivest sleep to approach, say, *I will lay*

me down and sleep in peace, for thou Lord only makest me dwell in safety.

Thus religiously opening every Morning thy heart, and shutting it up again every Evening, with the Word of God and Prayer, as it were with a Lock and Key: and so beginning the day with Gods Worship, continuing it in his fear, and ending it in his favour; thou shalt be sure to find the blessing of God upon all thy daies labours and good endeavours: and at night thou maiest assure thy self, thou shalt sleep safely, and sweetly in the arms of thy Heavenly Fathers providence.

Thus far of the Pietie, which every Christian in private ought to practise every day. Now followeth that which he (being a Housholder) must practise publickly with his Familie.

Meditations for Housholds Piety.

1. IF thou be called to the government of a familie, thou must not hold it sufficient to serve God, & live upsightly in thine own person: unless thou cause all under thy charge to do the same with thee. For the performance of this dutie, God was so well pleased with *Abraham*, that he would not hide from him his counsel. For (saith God) *I know him that he will command his Sons, and his Household after him, that they keep the way of the Lord, to do righteousness and judgment, that the Lord may bring upon* Abraham, *that he hath spoken unto him.* An

Gen. 18.19.

And *Abraham* had 318 men-servants which were thus born and catechized in his House; with whose help he rescued also his Nephew *Lot* from the captivitie of his Enemies. And religiously-valiant *Ioshua* protesteth before all the people, that if they all would fall away from the true worship of God, yet that *he & his House would serve the Lord*. And God himself gives a special charge to all House holders, that they do instruct their Familie in his word, and train them up in his fear and service. *These words which I command thee this day, shall be in thy heart: & thou shalt whet them continually upon thy children, & shalt talk of them, when thou tarryest in thine house, and as thou walkest by the way, and when thou liest down, and when thou risest up,* &c. *Thou shalt fear the Lord thy God, and serve him.* *David* according to his Law, had so ordered his Familie, that *no deceitful person should dwell in his House*, but such as would serve God, and walk in his way. And Religious *Hester* had taught her Maids to serve God in fasting and prayer. And (the more to further thy family in the zeal of Religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true Religion. This also will turn to their own advantage in a double respect. First, God will the rather bless and prosper the labour and handy-work of such godly servants. For *Laban* perceived, that God blessed him for *his*

Gen. 14. 14.
Ioh. 24. 15.
Deut. 6. 6, 7.
13.
Psal. 101. 6, 7.
Hest. 4. 16.
Gen. 30. 27.

Gen. 39.3. Gen. 39.22, 23. sake: And *Potiphar* saw, that *the Lord made all that* Joseph *did, to prosper in his hand*: yea when innocent *Ioseph* was cast into Prison, his Keeper saw, that *whatsoever he did, the Lord made it to prosper*; and therefore the Keeper committed all the charge of the Prisoners into *Iosephs* hand. Secondly, the trulier a Man doth serve God, the faithfullier he will serve thee.

2. If every Housholder were thus careful, according to his dutie, to bring up his Children and Familie in the service and fear of God in his own house, then the House of God should be better filled, and the Lords Table more frequented every Sabbath day, and the Pastours publick Preaching and Labour, would take more effect than it doth. The Streets of Towns and Cities would not abound with so many Drunkards, Swearers, Whoremongers, and prophane Scorners of true Pietie and Religion; *Westminster Hall* would not be so full of contentions, wrangling suits, and unchristian debates; and the prisons would not be every Sessions so full of Thieves, Robbers, Traitors, and Murtherers. But (alas) most Housholders make no other use of their Servants, than they do of their beasts. Whilest they may have their Bodies to do their service, they care not if their Souls serve the Devil. Yet the common complaint is; that faithful and good servants are scarce to be found. True; but the reason

reason is, because there are so many prophane and irreligious Masters: for, the example and instruction of a Godly and Religious Master, will make a good and a faithful servant; as may witness the Examples of *Abraham*, *Ioshua*, *David*, *Cornelius*, &c. who had good Servants, because they were Religious Masters, such as were careful to make their servants Gods servants.

It is the chief labour and care of most men, to raise, & to advance their house: yet let them *rise up early, and lye down late, and eat the Bread of carefulness*, all will be but in vain; for *except the Lord build a house*, (that is, raise up a Familie) *they labour in vain*. For God hath sealed this, as an irrevocable decree, that *he will pour his wrath upon the Families that call not upon his Name*: yea, God will take the wicked, and *pluck him out of his Tabernacle, and root him out of the Land*, &c. Yea, when his iniquities are full, he will make the Land to spue out every *Canaanite*. Religion then, and the Service of God in a Familie, is the best building, and surest entayling of House and Land, to a man and his posteritie: for the *righteous Man shall inherit the Land, and dwell therein for ever*.

Psal. 127. 2. *vers.* 1. *Ier.* 10. 25. *Psal.* 52. 5. *Gen.* 15. 16. *Levit.* 18. 25. *Psal.* 37. 29.

As therefore thou desirest to have the blessing of God upon thy self and upon thy familie, either before or after thy own private devotion, call every Morning all thy Familie to some con-

convenient room, and first either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leisure serve, thou maiest* admonish them of some remarkable good notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner:

*O ig. would have the Word expounded in

Christian houses, Hom. 9. in Levit. Augustine saith, that which the Preacher is in the Pulpit, the same the Householder is in the House.

Morning Prayer for a Family.

O Lord our God and Heavenlie Father, who art the onlie Creator and Governour of Heaven and Earth, and all things therein contained, we confess that we are unworthie to appear in thy sight and presence, considering our manifold sins, which we have committed against Heaven, and before thee: and how that we have been born in sin, and do dailie break thy Holie Laws and Commandements, contrarie to our Knowledge and Consciences; albeit that we know that thou art our Creator, who hast made us, our Redeemer, who hast bought us with the bloud of thy only begotten Son, and our Comforter, who bestowest upon us all the good and Holy graces which we enjoy in our souls and bodies. And if thou shouldest but deal with us, as our wickedness and unthankfulness

have

have deſerved; what other thing might we (O Lord) expect from thee, but ſhame and confuſion in this life, and in the World to come, wrath and everlaſting condemnation? Yea, O Lord, In the obedience of thy Commandement, and in the confidence which we have in thy unſpeakable and endleſs mercy in thy Son, our Saviour Jeſus Chriſt, we thy poor Servants, appealing from the Throne of Juſtice (where we are juſtly loſt and condemned) to thy Throne of Grace, (where Mercy reigneth, to pardon abounding ſin,) do from the bottome of our Hearts moſt humbly beſeech thee, to remit and forgive unto us all our Offences and Miſdeeds: that by the vertue of the precious bloud of Jeſus Chriſt, thine Innocent Lamb, which he ſo abundantly ſhed (to take away the ſins of the World) all our ſins, both original and actual may be ſo cleanſed and waſhed from us, as that they may never be laid to our charge. nor ever have power to riſe up in Judgment againſt us. And we beſeech thee, good Father, for Chriſt his Death and Paſſions ſake, that thou wilt not ſuffer to fall upon us that fearful Curſe and Vengeance, which thy Law hath threatned, and our ſins have juſtly deſerved. And for as much, O Lord, as we are taught by thy Word, that Idolaters, Adulterers, Covetous men, Contentious perſons, Drunkards,

Gluttons, and ſuch like inordinate livers, ſhall not inherit the Kingdom of God: poure the grace of thy Holy Spirit into our hearts, whereby we may be enlightned to ſee the filthineſs of our ſins, to abhor them; and may be more and more ſtirred up to live in newneſs of life, and love of thy Majeſty; ſo that we may daily encreaſe in the obedience of thy word, and in a conſcionable care of keeping thy Commandements.

And now, Oh Lord, we tender unto thee moſt hearty thanks, for that thou haſt elected, created, redeemed, called, juſtified, and ſanctified us in good meaſure in this life, and given us an aſſured hope that thou wilt glorifie us in thy Heavenly Kingdom, when this Mortal life is ended. Likewiſe we thank thee for our Life, Health, Wealth, Liberty, Proſperity, and Peace; eſpecially, O Lord, for the continuance of thy Holy Goſpel among us, and for ſparing us ſo long, and granting us ſo gracious a time of Repentance. Alſo we praiſe thee, for all other thy mercies beſtowed upon us; more eſpecially, for preſerving us this Night paſt, from all dangers that might have befaln our Souls or Bodies. And ſeeing thou haſt now brought us ſafe to the beginning of this day, we beſeech thee protect and direct us in the ſame. Bleſs and defend us in our going out, and coming in this day and evermore. Shield us, O

Lord

Lord, from the tentations of the Devil, and grant us the cuſtody of thy Holy Angels, to defend and direct us in all our ways.

And to this end we recommend our ſelves, and all thoſe that belong unto us, and are abroad from us, into thy hands, and Almighty tuition. Lord, defend them from all evil, proſper them in all graces, and fill them with thy goodneſs. Preſerve us likewiſe this day, from falling into any groſs ſin, eſpecially thoſe whereunto our natures are moſt prone. Set a watch before the door of our lips, that we offend not thy Majeſty by any raſh or falſe oathes, or by any lewd or lying ſpeeches: give unto us patient minds, pure and chaſte hearts, and all other graces of thy Spirit, which thou knoweſt to be needful for us, that we may the better be enabled to ſerve thee in Holineſs and Righteouſneſs. And ſeeing that all mans labour without thy bleſſing is in vain, bleſs every one of us in our ſeveral places and callings; direct thou the work of our hands upon us, even proſper thou our handy work; (for except thou guide us with thy grace, our endeavours can have no good ſucceſs:) And provide for us all things which thou, O Father, knoweſt to be needful for every one of us, in our ſouls and bodies this day. And grant that we may ſo paſs through the pilgrimage of this ſhort life; that our hearts being not ſetled

upon any transitory things, which we meet with in the way; our souls may every day be more and more ravished with the love of our home, and thine everlasting Kingdom.

Defend likewise, O Lord, thy universal Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches, & Kingdoms wherein we live. Preserve and defend from all Evils and dangers, our gracious King *Charles*, and his Royal Consort Queen *Katherine*, the Illustrious *James* Duke of *York*, and all the rest of that Family. Multiply their days in bliss and felicity: and afterwards crown them with everlasting joy and glory. Bless all our Ministers and Magistrates, with all graces needful for their places; and govern thou them, that they may govern us in peace and godliness. And of thy mercy, O Lord, comfort all our Brethren that are distressed, sick, or any way comfortless; especially those who are afflicted either with an Evil Conscience, because they have sinned against thy Word, or for a good conscience, because they will not sin against thy Truth. Make the first to know, that not one drop of the blood of Christ was a drop of Vengeance but all drops of Grace, powerful to procure pardon, upon Repentance for the greatest sins of the chiefest sinner in the World. And for the o-

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ther, let not, O Lord, thy long-ſufferance either too much diſcourage them, or too much encourage their Enemies: but grant them patience in ſuffering, and a gracious and ſpeedy deliverance, which way may ſtand beſt with their comfort, and thy glory.

Give every one of us grace, to be always mindful of his laſt end, and to be prepared with faith and repentance, as with a Wedding garment, againſt the time that thou ſhalt call for us out of this ſinful world. And that in the mean while we may ſo in all things, and above all things, ſeek thy glory, that when this mortal life is ended, we may then be made partakers of immortality and life Eternal in thy moſt bleſſed and glorious Kingdom.

Theſe, and all other graces, which thou, O Father, ſeeſt to be neceſſary for us, and for thy whole Church, we humbly beg and crave at thy hands; concluding this our imperfect prayer in that abſolute form of prayer which Chriſt himſelf hath taught us, ſaying:

Our Father, &c.

After prayers, let every one of thy Houſhold (taking in the fear of God ſuch a breakfaſt or refreſhing as is fit) depart: the children to School, the ſervants to their work, every one to his office; the Maſter and Miſtreſs of the Family to their callings, or to ſome honeſt exerciſes for recreation, as they think fit.

The Practice of Piety at Meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy ſelf upon theſe Meditations; to work a deeper impreſſion in thy heart, of Gods fatherlie providence and goodneſs towards thee.

Meditations before Dinner and Supper.

1. MEditate, that Hunger is like the ſickneſs called a Wolfe; which if thou doſt not feed, will devour thee, and eat thee up: and that *a* meat and drink are but as Phyſick, or means, which God hath ordained, to relieve and cure this natural infirmitie and neceſſity of man. Uſe therefore to eat and to drink, rather to ſuſtain and refreſh the weakneſs of Nature, than to ſatisfie the ſenſualitie and delights of the fleſh. Eate therefore to live, but live not to eate. A Skavenger, whoſe living is to empꝛie, is to be preferred before him that liveth but to fill Privies. There is no ſervice ſo *b* baſe, as for a Man to be a ſlave to his Bellie. The Apoſtle termeth ſuch, Belly gods, *Phil.* 3. 19. Therefore we may boldlie term them as the Scriptures do other Idols, *c Gillulim*, Dungie-gods, *Heb.* 2. 18, 19. 2 *King.* 17. 12. And as no one

a Hoc me docuiſti, ut quemadmodum medicamenta, ſic alimenta ſumpturus accedam. *Aug. lib.* 10. *Conf.*

b Major ſum & ad majora geniti, quam ut mancipium ſim mei corporis.

c Of Galal, which ſignifieth mans-Dung, as *Ezech.* 4. 15.

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action (Gods Ordinance excepted) makes a man more to resemble a beast, than eating or drinking: so the abuse of eating and drinking, to surfeiting, drunkenness, and spewing, makes a man more vile than a beast.

2. Meditate of the omnipotency of God, who made all *a* these Creatures of nothing: of his wisdome, who *b* feedeth so many infinite Creatures through the universal World, maintaining all their lives, which he hath given them; which surpasseth the wisdom of all the Angels in Heaven: and of his *c* clemency and goodness, in feeding also his very Enemies.

a Heb. 11.3. *b* Psal. 145. 15,16. *c* Mat. 5.45.

3. Meditate, how many sorts of Creatures, as beasts, fish, and Fowl, have lost their lives, to become food to nourish thee: and how Gods providence from remote places hath brought all these portions together on thy Table, for thy nourishment: and how by these dead Creatures he maintains thee in health and life.

&c. Act. 14.17.

4. Meditate, that seeing thou hast so many pledges of Gods fatherly bounty, goodness, and mercy towards thee, as there are *d* Dishes of Meat on thy Table: Oh suffer not in such a place, so gracious a God, to be abused by scurrility, ribauldry, or swearing; or thy *e* fellow brother, by disgraceful

d Hanc ob causam Genitales mensas sacras & festas nominabant. Vives. *e* Saint Aust. had written over his Table, Quisquis amat dictis absentem rodere fratrem, Hanc mensam veritam noverit esse sibi. Possid. de vita Aug.

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back-biting, taunting, or ſlandering.

5. Meditate, how that thy Maſter Jeſus Chriſt did never eat any food, but firſt he *a* bleſſed the creatures, and gave thanks to his Heavenly Father for the ſame. And after his laſt Supper, we read that he *b* ſung a Pſalm: For this was the Commandement of God; c *When thou haſt eaten and filled thy ſelf, thou ſhalt bleſs the Lord thy God*, &c. This was the practice of the Prophets: for, the people *d* would not eat at their Feaſt, till *Samuel* came to bleſs their meat. And, ſaith *e Joel* to Gods people. *You ſhall eat and be ſatisfied, and praiſe the name of the Lord your God.* This alſo was the practice of the Apoſtles: For S. *Paul* in the ſhip, *f* gave thanks before meat, in the preſence of all the people that were therein. Imitate thou therefore in ſo holy an action, ſo bleſſed a Maſter, and ſo many worthy precedents that have followed him, and gone before thee. It may be, becauſe thou haſt never uſed to give thanks at Meals, therefore thou art now aſhamed to begin. Think it no ſhame to do what Chriſt did; but be rather aſhamed, that thou haſt ſo long neglected ſo Chriſtian a Duty. And if the Son of God gave his Father ſuch great thanks for a dinner of * Barley Bread, and broyled Fiſh; what thanks ſhould ſuch a ſinful man as thou art, render unto God, for ſuch variety of good and dainty cheer? How many a true Chriſtian would be glad

a *Luk.* 9. 16. *Mat.* 14. 19. *and* 15. 36. *Mark* 6 41. *and* 8. 6. *Luke* 24 30. *Ioh.* 6 11. b *Mar.* 14. 26. c *Deut* 8. 10. d 1 *Sam.* 9 13. e *Ioel.* 2 26. f *Act* 27. 35. * *Ioh.* 6 9. *and* 21. 9.

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to fill his Belly with the Morſels which thou refuſeſt; and do lack that which thou leaveſt? How hardly do others labour for that which they eat, and thou haſt thy food provided for thee, without either care or labour? To conclude, if Pagan Idolaters at their Feaſts were accuſtomed to praiſe their falſe gods: what a ſhame is it for a Chriſtian, (at his dinners and ſuppers not to praiſe the true God, *in whom we live, move, and have our being?*

Dan. 5. 1, 4. *Act.* 17. 28. *Job* 17. 14. **Pſal.* 69. 22. a *Gen.* 3. 17. b 1 *Tim.* 4 4, 5. c *Mat.* 4. 4. d *Lev.* 26. 26. *Ezech.* 4. 16. *and* 5. 16. e 1 *Sam.* 9 13. *Mat.* 14. 19. *Luke* 24. 30. *1 Cor.* 10 16. *Rom.* 14. 6.

6. Meditate, that thy body, which thou doſt now ſo daintily feed, muſt be (thou knoweſt not how ſoon) meat for worms: When thou *ſhalt ſay to corruption, Thou art my Father; and to the worms, Thou art my Mother, and my Siſter.*

7. Meditate, how that many a Mans * Table is made his ſnare: ſo that through his intemperancy and unthankfulneſs, the meat which ſhould nouriſh his body, kills him with a ſurfeit: in ſo much, that more are killed with this ſnare, than with the ſword. And ſeeing that ſince the a Curſe, the uſe (as of all creatures, ſo likewiſe) of meat and drink, is unto us unclean, till the ſame be b ſanctified by the Word of God, and Prayer: and that c Man liveth not by Bread only, but by the Word of Gods Ordinance, and his bleſſing, which is called the d Staff of bread: Sit e not therefore down to eat, before you pray; and riſe not, before

fore you *a* give God thanks. Feed to *b* ſuffice Nature, yet riſe with an Appetite, and remember thy poor Chriſtian brethren, who ſuffer hunger, and want thoſe good things, wherewith thou doſt abound.

These things, or ſome of them premeditated: (if there be not a *d Samuel* preſent) lift up with all comely reverence, thy heart, with thy hands and eyes, unto the great Creator and Feeder of all Creatures, and before Meat, pray unto him thus:

Grace before Meat.

O Moſt gracious God, and loving Father, who *a* feedeſt all Creatures living, which depend upon thy Divine providence; we beſeech thee *b* ſanctifie theſe creatures which thou haſt ordained for us: give them vertue to nourish our bodies, in life and health; and give us grace to receive them ſoberly and thankfully, as from thy hands: that ſo in the *c* ſtrength of theſe and other thy bleſſings, we may walk in the uprightneſs of our hearts, before thy face, this day, and all the days of our lives: Through Jeſus Chriſt, our Lord and only Saviour. *Amen.*

Or thus:

MOſt gracious God, and merciful Father, we beſeech thee ſanctifie theſe

a Pſal. 104. 27. Ioel 1 20. Pſal. 147. 9. Iob 39. 4. b 1 Tim. 4. 5. c 1. King 19. 8.

these creatures to our use: make them healthful for our nourishment: and us thankful for all thy blessings, through Christ our Lord and only Saviour. *Amen.*

Another Grace before Meat.

O Eternal God, in whom we live, move, and have our being, we beseech thee bless unto thy Servants these Creatures, that in the strength thereof we may live, to the setting forth of thy praise, and glory: through Jesus Christ our Lord and only Saviour, *Amen.*

After every Meal, be careful of thy self, and Family as *Iob* was for himself and his Children, *Iob 1.5.* lest that in the chearfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man. And therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.

BLessed be thy Holy name, O Lord our God, for these thy good benefits, wherewith thou hast so plentifully at this time refreshed our bodies. O Lord, vouchsafe likewise to feed our souls, with the spiritual food of thy Holy Word and Spirit, unto life everlasting. Lord, defend and save thy whole Church: our Gracious King *Charles*, his Royal Consort Queen

Katherine

Katherine, the Illuſtrious *Iames* Duke of *York*. Forgive us our ſins and unthankfulneſs, paſs by our manifold infirmities; make us all mindful of our laſt ends, and of the reckoning that we are to make to thee therein. And in the mean while grant unto us health, peace and truth, in Jeſus Chriſt our Lord, and only Saviour.

Or thus.

BLeſſed be thy Holy name, (Oh Lord) for theſe thy good benefits, wherewith thou haſt refreſhed us at this time. Lord, forgive us all our ſins and frailties: ſave & defend thy whole Church; our gracious King *Charles*, his Royal Conſort Queen *Katherine*, the Illuſtrious *Iames* Duke of *York*, and the reſt of that Family: and grant us health, peace, and truth, in Chriſt our only Saviour. *Amen.*

Or thus.

WE give thee thanks (O Heavenly Father) for feeding our bodies ſo graciouſly with thy good creatures, to this temporal life: beſeeching thee likewiſe to feed our ſouls with thy Holy word unto life everlaſting. Defend (O Lord) thine univerſal Church, our gracious King *Charles*, his Royal Conſort Queen *Katherine*, the Illuſtrious *Iames* Duke of *York*, and the reſt of that Family; and grant us continuance of thy grace and mercy, in Chriſt our only Saviour. *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repair-

repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the Morning. Then (in the Holy imitation of our Lord, and his Disciples) sing a Psalm. But in singing of Psalms, either after Supper, or at any other time, observe these Rules.

Rules to be observed in singing of Psalms.

1. BEware of singing Divine Psalms for an ordinary recreation; as do men of impure Spirits, who sing Holy Psalms intermingled with profane Ballads. They are Gods Word, take them not in thy mouth in vain.

2. Remember to sing *Davids* Psalms, with *Davids* Spirit. *Mat.* 22. 43.

3 Practise Saint *Pauls* rule: I *will sing with the Spirit, but I will sing with the understanding also.* *1 Cor.* 14. 15.

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words. But be sure that the matter makes more melody in your hearts, than the Musick in your Ears: for the singing with a grace in our hearts, is that which the Lord is delighted withal, according to that old Verse; *1 Cor.* 11. 4. *Eph.* 5 19. *Col.* 3. 16.

Non vox, sed votum, non musica chorda, sed cor,
Non clamans, sed amans, psallit in aure Dei.

'Tis

'Tis not the voyce, but vow,
Sound heart, not sounding string,
True zeal, not outward show,
That in Gods ear doth ring.

5. Thou maist, if thou think good, sing all the Psalms over in order: for all are most Divine and comfortable. But if thou wilt chuse some special Psalms, as more fit for some times, and purposes; and such, as by the oft usage, thy people may the easilier commit to memory:

Then Sing,

In the Morning, *Psal.* 3.5.16.22 143.
In the Evening, *Psal* 4 127 141,
For Mercy after a sin committed, *Psal* 51 103.
In Sickness, or Heaviness, *Psal.* 6.13 38.90 93.137.146.
When thou art recovered, *Psal.*30.
On the Sabbath-day, *Psal.*19.92.95.
In time of Joy, *Psal.*81.98.107.136. 145
Before Sermon, *Psal.* 1.12.147. the 2. and 5. Part of the 119.
After Sermon, any Psalm which concerneth the chief argument of the Sermon.
At the Communion, *Psal.*22.23.103. 111. 113.
For Spiritual Solace, *Psal.* 16. 19.25. 26.67.112.116.

After

After wrong and disgrace received, *Psal.* 42.69.70 140.144.

After the Psalm. all kneeling down in reverent manner, as is before described, let the Father of the Family, (or the chiefest in his absence) pray thus:

Evening Prayer for a Family.

O Eternal God, and most gracious Father, we thine unworthy Servants here assembled, do cast down our selves at the Foot-stool of thy Grace, acknowledging that we have inherited our Fathers Corruption, and actually in thought, word, and deed, transgressed all thy Holy Commandements; so that in us naturally, there dwelleth nothing that is good: For our hearts are full of secret Pride, anger, impatiency, dissembling, lying, lust, vanity, prophaneness, distrust, too much love of our selves and the World, too little love of thee and thy Kingdom; but empty and void of Faith, Love, Patience, and every Spiritual Grace. If thou therefore shouldest but enter into Judgment with us, and search out our Natural corruption, and observe all the cursed Fruits and Effects that we have derived from thence: Satan might justly challenge us for his own, and we could not expect any thing from thy Majesty, but thy Wrath, and our Condemnation, which we have long agoe deserved. But, good Father, for

Jesus

Jesus Christ thy dear Sons sake, *In*
Mat. *whom only thou art well pleased,* and for
3.17. the Merits of that bitter Death and bloudy Passion, which we believe that he hath suffered for us; have mercy upon us, pardon and forgive us all our sins, and free us from the shame and Confusion which are due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the World which is to come. And for as much as thou hast created us to serve thee, as all other Creatures to serve us: so we beseech thee inspire thy Holy Spirit into our hearts, that by his Illumination and effectual working, we may have the inward sight and feeling of our sins and natural corruptions, and that we may not be blinded in them through custom, as the Reprobates are; but that we may more and more loath them, and be heartily grieved for them, endeavouring by the use of all good means to overcome, and get out of them.
Rom. Oh let us feel the Power of Christs
6.6. Death, killing sin in our mortal bo-
Phil. dies; and the vertue of his resurrecti-
3.10. on, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our mind, and purifie our nature; and suffer us not to be drowned in the stream of those filthy Vices, and sinful pleasures of this time, wherewith thousands are carried head-long to Eternal destruction:

ction: but daily frame us more and more to the likeneſs of thy Son Jeſus Chriſt; that in righteouſneſs and true Holineſs we may ſo ſerve and glorifie thee, that living in thy fear, and dying in thy favour, we may, in thine appointed time, attain to the bleſſed Reſurrection of the juſt, unto Eternal life. In the mean while, O Lord, encreaſe our Faith in the ſweet promiſes of the Goſpel, and our repentance from dead works, the aſſurance of our Hope in thy promiſes, our fear of thy Name, the hatred of all our ſins, and our love unto thy Children; eſpecially thoſe whom we ſhall ſee to ſtand in need of our help and comfort: That ſo, by the fruits of piety, and a righteous life, we may be aſſured that thy Holy Spirit doth dwell in us, and that we are thy Children by Grace & Adoption. And grant us, good Father, the continuance of health, peace, maintenance, and all other outward things, ſo far forth, as thy Divine Wiſdom ſhall think meet and neceſſary for every one of us. *Rom. 8.29. Eph. 4.24.*

And here, O Lord, according to our bounden duty, we confeſs that thou haſt been exceeding merciful unto us all in things of this life: but infinitelie more merciful in the things of a better life: and therefore we do here from our very Souls, render unto thee all humble and hearty thanks, for all thy bleſſings and benefits

nefits beſtowed upon our Souls and Bodies; acknowledging thee to be
Iam. that *Father of Lights*, from whom we
1.17. have received *all* theſe *good and perfect gifts*; and unto thee alone for them, we aſcribe to be due, all glory, honour and praiſe, both now and evermore. But more eſpecially, we praiſe thy Divine Majeſty, for that thou haſt defended us this day from all perils and dangers: So that none of thoſe Judgments (which our ſins have deſerved) have fallen upon any one of us. Good Lord, forgive us the ſins which this day we have committed againſt thy Divine Majeſty, and our Brethren: and for Chriſt his ſake, be reconciled unto us for them. And we beſeech thee likewiſe of the ſame thine infinite goodneſs and mercy, to defend and protect us, and all that
Pſal. belong unto us, this Night, from all
78 49. danger of Fire, Robbery, Terrours of
Pſal. Evil Angels, or any other fear or
91.5,6. peril, which for our ſins might juſtly
Pſal. fall upon us. And that we may be ſafe
91.1. under the ſhadow of thy wings; we
*Gen. here commend our Bodies and Souls,
32.2. and all that we have, unto thine Al-
2King mighty protection. Lord, bleſs and
6.16, defend both us and them from all
17. Evil. And whileſt we ſleep, do thou,
Pſal. O Father, who never ſlumbreſt nor
91.11, ſleepeſt, watch over thy children; and
12. give a charge to thy Holy * Angels to
Heb. pitch their Tents round about our
1.14. Houſe and dwelling, to guard us from

all

all dangers: that ſleeping with thee, we may in the next Morning be wakened by thee; and ſo being refreſhed with moderate ſleep, we may be the fitter to ſet forth thy glory in the conſcionable duties of our callings.

And we beſeech thee, O Lord, to be merciful likewiſe to thy whole Church, and to continue the tranquility of theſe Kingdoms wherein we live, turning from us thoſe plagues which the crying ſins of this Nation do cry for.

Preſerve our Religious King *Charles*, from all Dangers and Conſpiracies: bleſs and proſper his Royal Conſort Queen *Katherine*, the Illuſtrious *James* Duke of *York*, and all the reſt of that Family; all our Magiſtrates and Miniſters; all that fear thee, and call upon thy name: all our Chriſtian brethren & ſiſters, that ſuffer ſickneſs, or any other affliction or miſery; eſpecially thoſe, who any where do ſuffer perſecution for the teſtimony of thy Holy-Goſpel: grant them patience to bear thy Croſs, and deliverance, when, and which way it ſhall ſeem beſt to thy Divine wiſdom. And, Lord, ſuffer us never to forget our laſt ends, and thoſe reckonings which then we muſt render unto thee. In health and proſperity, make us mindful of ſickneſs, and of the evil day that is behind; that theſe things may not overtake us as a ſnare, but that we may in good meaſure, like wiſe Virgins, be found *Luk.* 21. 35.

pre-

prepared for the coming of Christ,
Mat. 25.3, &c. the sweet Bridegroom of our Souls. And now, Oh Lord, most Holy and just, we confess that there is no cause why thou (who art so much displeased with Sin) shouldest hear the Prayer of Sinners; but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine Eternal Son Jesus, our Lord and Saviour, we humbly beg these, and all other graces, which thou knowest to be needful for us; shutting up these our imperfect requests, in that most holy Prayer which Christ himself hath taught us to say unto thee; *Our Father*, &c.

Thy grace, O Lord Jesus Christ; thy love, O Heavenly Father; thy comfort and consolation, O Holy and blessed Spirit, be with us, and remain with us this night, and for evermore. *Amen.*

Then saluting one another, as becometh Christians, who are the vessels of Grace, and Temples of the Holy Ghost, let them in the fear of God depart every one to his rest; using some of the former Private Meditations for Evening.

Thus far of the Housholders publick Practice of Piety with his Family, every day. Now followeth his Practice of Piety with the Church, on the Sabbath day.

Medi-

Meditations of the true manner of practising Piety on the Sabbath day.

ALmighty God will have himself worshipped, not only in a private manner, by private persons and Families; but also in a more publick sort, of all the godly joyned together in a visible Church: that by this means he may be known not only to be God and Lord of every singular person, but also of the Creatures of the whole universal World.

Quest. But why do not we Christians under the New, keep the Sabbath on the same Seventh day, whereon it was kept under the Old Testament?

I answer: Because that our Lord Jesus, who is the Lord of the Sabbath, and whom the Law it self commands us to hear, did alter it from that Seventh day, to this first day of the week, whereon we keep the Sabbath. For the Holy Evangelist notes, that our Lord came into the middest of the Holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then blessed the Church, breathed on the Apostles the Holy Ghost, and gave them the Ministerial Keys, and power of binding and remitting sins. And so it is most probable he did in a solemn manner every first day of the week, during the forty days he continued on earth, between his Resurrection and Ascension (for the fiftieth day af-

Mat. 28. *Deut.* 18. 18, 19. *Joh.* 20 19. *Vers.* 21.

ter, being the first day of the week the Apostles were assembled;) during which time, he gave Commandment unto the Apostles, and a *spake unto them those things which appertain to the Kingdom of God*; that is, instructed them, how they should throughout the Churches (which were to be converted)* change the Sabbath to the Lords day; the bodily Sacrifices of Beasts, to the spiritual Sacrifices of Praise, Prayer and Contrite hearts; the *b* Levitical Priest-hood of the Law, to the Christian Ministery of the Gospel; the *Iewish* Temples and Synagogues, to Churches and Oratories; the Old Sacraments of Circumcision and Passeover, to Baptisme and the Lords Supper, *&c.* as may appear by the like phrase, *Act.* 19. 8 and *Act.* 28. 23 *Col.* 4. 11. put for the whole sum of *Pauls* Doctrine, by which was wrought all these changes, where it took effect. So that as Christ was forty days instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty days teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the Gospel. And seeing it is manifest, that within those forty days, Christ *c* appointed what Ministers should teach, and how they

a *Act.* 1. 2, 3.

* Cyrill bids us note, that S. John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of the time (Post dies octo.) whence he concludes thus, Diem, igitur octavum Dominicum diem esse necesse est.

Cyrill in Ioan. lib. 12. cap. 53. b Heb. 7. 11, 12. Eph. 4. 8, 11, 12, 13. c *Ephes.* 4. 11, 12.

should

hould govern his Church to the Worlds end; it is not to be doubted, but that within those forty dayes, he likewise ordained on what day they should keep their Sabbath, and ordinarily do the works of their Ministery; especially seeing that under the Old Testament, God shewed himself as careful both by his Moral and Ceremonial Law, to prescribe the time, as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord, *a* who hath times and seasons in his own power, appointed this first Day of the week, to be the very Day *b* wherein he sent down from Heaven the Holy Ghost upon the Apostles; so that upon that day they first began, and ever after continued the publick exercising of their Ministery, in the *c* preaching of the Word, the *d* administration of the Sacraments, and the *e* loosing of the sins of penitent sinners. Upon these and the like grounds, *f Athanasius* plainly affirmeth, that the Sabbath day was changed by the Lord himself.

a Act. 1.7.
b Act. 2 1, &c.
c Act. 2.1, 4.
d Act. 2.38, 41, 42.
e Act. 2.38, 39.
f Athan in fragmentis de sent. Dionys.

As therefore our Communion is termed the Lords Supper, because it was instituted of the Lord, for the remembrance of his death: so the Christian Sabbath is called the *g* Lords

g Apoc. 1.10. The Scripture of the New Testament gives not this honourable title to any thing but only to the blessed Sabbath and Holy Supper. For as he substituted the Lords Supper instead of the Passeover; So did he the Lords day in the Jewish Sabbaths room

day, becauſe it was ordained of the Lord, for the memorial of his Reſurrection. And as the Name of the
a 1 Cor. 21. 20. a Lord honoureth the one, ſo doth it the other. And as the Lord of the Sabbath, by his Royal prerogative, and tranſcendent Authority, could; ſo he had alſo reaſon to change the Holy Sabbath from the ſeventh day to this, whereon we keep it. For as concerning that ſeventh day, which followed the ſix days, wherein God finiſhed the Creation; there was no ſuch preciſe inſtitution, or neceſſity of ſanctifying it perpetually, but ſuch, as by the ſame Authority, or upon greater reaſon and occaſion, it might very well be changed and altered unto ſome other ſeventh day. For the Commandement doth * not ſay, Remember to keep Holy the ſeventh day, next following the ſixth day of the creation, or this or that ſeventh day: but indefinitely, remember that thou keep Holy a ſeventh day. And to ſpeak properly, we take a day for the diſtinction of time, called either a day Natural, conſiſting of 24. hours, or a day Artificial conſiſting of 12. hours, from Sun-riſing to Sun ſetting; and withal conſider the b Sun ſtanding ſtill at Noon in *Ioſhuahs* time, the ſpace of a whole Day, and the Sun c going back Ten Degrees, (*viz.* five hours, almoſt half an Artificial Day) in *Ezechias* time, the *Iews* themſelves could not keep their Sabbath upon that preciſe and

* H. Wolphii Chronolog. de Templ. lib. 2. cap. 1. pag. 91. Legis ſubſtantia eſt ſex diebus terrenae negotiis incumbere, ſeptimam divino cultui dare operam.

b Ioſh. 10. 12, 13. c 2 Kin. 20. 11.

just distinction of time, called at the first, the seventh day from the Creation.

Add hereunto, that in respect of the diversity of Meridians, and the unequal rising and setting of the Sun, every day varieth in some places a quarter, in some half, in other a whole day: Therefore, the *Iewish* seventh Day cannot precisely be kept at the same instant of time, every where in the World. Christoph. Helvic. Syst. cont. Theol. cum Iudæis, cap. de Sab.

Now our Lord Jesus, having authoritie as Lord over the Sabbath, had likewise now far greater reason and occasion to translate the Sabbath from the *Iewish* seventh Day, unto the seventh Day whereon Christians do keep the Sabbath: Mat. 12.8.

1. Because, that by his Resurrection from the dead, there is wrought *a* a new spiritual Creation of the World: without which all the Sons of *Adam* &c. had been *b* turned to everlasting destruction, and all the works of the first Creation had ministred no consolation unto us a Isa. 65.17, 66.22. b Psal. 90.3.

And in respect of this new spiritual Creation, the Scripture saith, that *Old things are passed away, and all things are become new*: *d* new Creatures, *e* new people, *f* new men, *g* new knowledg, *h* new Testament, *i* new Commandement, *k* new names, *l* new way, *m* new c 2 Cor. 5.17. d Gal. 6.15. e 1 Pet. 2.10. f Eph. 4.24.

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g Col. 3.10. h Mat. 26.28. i Ioh. 13.34. k Apoc. 2.17. l Heb. 10.12. m Apoc. 5.9.

a *Luk.* 5.36, 37. song, a new garment, new wine, new veſſels, b new *Ieruſalem*, c new Heaven, and a new Earth. And therefore of ne-
b *Apo.* 21 2. ceſſity there muſt be inſtead of the old, a new d Sabbath-day, to honour
c 2 *Pe.* 3.13. and praiſe our Redeemer, and to me-
d *Iſa.* 66.22. ditate upon the work of our Redemp-
23. tion, and to ſhew the new change of the Old Teſtament.

Heb. 4.9. 2. Becauſe that on this day, Chriſt reſted from all the ſufferings of his Paſſion, and finiſhed the glorious Work of our Redemption. If therefore the finiſhing of the Work of the firſt creation, whereby God mightily manifeſted himſelf unto his creature, deſerved a Sabbath for to Solemnize the Memorial of ſo great a Work, to the Honour of the Worker, and there-
Iſa. 58.13. fore he calls it *Mine Holy Day*: Much more doth the New Creation of the World, effected by the Reſurrection
Rom. 1.4. of Chriſt, (whereby *he mightily declared himſelf to be the Son of God*) deſerve a Sabbath, for the perpetual commemoration thereof, to the honour of
Apoc. 1.10. Chriſt, therefore worthily called *the Lords day*: For, as the deliverance out of
Ier. 23.7, 8. the captivity of *Babylon*, being greater, took away the Name from the deliverance out of the Bondage of *Egypt*: ſo the day whereon Chriſt finiſhed the Redemption of the World, did more juſtly deſerve to have the Sabbath kept on it, than on that day wherein God ceaſed from creating the World. As therefore in the Creation, the firſt

day

day wherein it was finished, was consecrated for a Sabbath: so in the time of Redemption, the first day wherein it was perfected, must be dedicated to a Holy rest: But still a seventh day kept according to Gods moral Commandement. The *Iews* kept the last day of the week, beginning their Sabbath with the *a* Night when God rested: but Christians Honour the Lord better, on the *b* first day of the week, beginning the Sabbath with the day when the Lord arose. They kept their Sabbath in remembrance of the Worlds Creation: but Christians celebrate it in memorial of the Worlds Redemption: yea, the Lords Day, being the first of the Creation and Redemption, puts us in mind both of the making of the old, and redeeming of the New World.

a *Gen.* 2.2. *Levit.* 23 32. *Neh.* 13.19. b *Mat.* 28.1. *Act.* 20.7. 11.

As therefore under the Old Testament, God, by the glory consisting of seven Lamps, six Branches, *&c.* put them in remembrance of the creation, Light, and Sabbaths rest: So under the New Testament, Christ, the true light of the World, approacheth in the middest of the seven Lamps, and seven Golden Candlesticks, to put us in mind to Honour our Redeemer in the Light of the Gospel on the Lords seventh day of Rest. And seeing the Redemption, both for Might and Mercie, so far exceedeth the Creation; it stood with great reason, that the greater work should carry the Ho-

Exod. 25.31. *Apoc.* 1.13.

nour of the day. Neither doth the honourable title of the Lords day diminish the glory of the Sabbath: but rather, being added, augments the dignity thereof; as the name *Israel*, added unto *Iacob*, made the *Patriarch* the more renowned.

Gen. 32.28.

The reason taken from the example of Gods resting from the work of the Creation of the World, continued in force till the Son of God ceased from the work of the Redemption of the World, and then the former gave place to the latter.

2. Because it was foretold in the old Testament, that the Sabbath should be kept (under the new Testament) on the first day of the week.

For first, in the 110. Psalm, which is a Prophesie of Christ, and his Kingdom, it is plainly foretold, that there should be a solemn day of Assembling, wherein all Christs people should willingly come together in the beauty of Holiness. In so much that *no rain* (no peace) *shall be upon those Families, that* in that feast *will not go up to* Jerusalem, (the Church) *to worship the King, the Lord of Hosts.* Now on what day this Holy Feast and Assembly should be kept, *David* sheweth plainly, in *Psalm* 118. which was a prophesie of Christ, as appears, *Mat.* 21. 42. *Act* 4.11. *Eph.*2,20. as also by the consent of all the *Iews*, as *Hierom* witnesseth. Fore-shewing how Christ, by his Ignominious death, should be

Psal. 110.3.

Zach. 14.17.

as

as a ſtone rejected of the Builders, or chief Rulers of *Iudea*, and yet by this glorious Reſurrection, ſhould become the chief ſtone of the Corner: he wiſheth the whole Church to keep Holy that Day, whereupon Chriſt ſhould effect this wonderful Work, ſaying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And ſeeing that upon this day, that which *Peter* ſaith of Chriſt, appeareth to be true, *That God made him both Lord, and Chriſt*, Acts 2.36. therefore the whole Church under the New Teſtament muſt celebrate the Day of Chriſts Reſurrection. *Rabbi Bachay* alſo ſaw by the fall of *Adam* on the ſixth Day, that on the ſame Day *Meſſias* ſhould finiſh the work of Mans Redemption: And alluding to the ſpeech of *Boaz* to *Ruth*, *Sleep unto the Morning*, that *Meſſias* ſhould reſt in his Grave all their Sabbath Day. And he gathereth from that ſpeech, *Genes.* 1. on the firſt Day, *Let there be light*; that the *Meſſias* ſhould riſe on the firſt day of the Week, from death to life, and cauſe the ſpiritual light of the Goſpel to enlighten the World, that lay in the ſhadow of Darkneſs and Death. The Hebrew Authour of the Book, called *Sedar Olam Rabba*, cap. 7. records many memorable things which were done upon the firſt day of the week, as ſo many Types, that the chief Worſhip of God ſhould (under the New Teſtament) be celebrated upon that

Pſal. 118.24

Zohar upon Gen. fol. 21. H. Broughtons Require of conſent. pag. 10. §1.

In H. Welphil Chron. de Temp. lib. 2. cap. 2.

Day. As, that on this Day the cloud of Gods Majesty first sat upon his people: *Aaron* and his Children first executed their Priest-hood: God first solemnlie Blessed his People: The Princes of his people first offered publicklie unto God: The first Day, wherein fire descended from Heaven: The first Day of the World, of the Year, of Months, of the Week, *&c.* All shadowing, that it should be the first and chief Holie-day of the New Testament. Saint *a Augustine* proveth by divers places, and reasons, out of the Holy Scripture, that the Fathers, and all the Holy Prophets under the Old Testament, did fore-see & know, that our Lords Day was * shadowed by their eighth Day of Circumcision. And that the Sabbath should be changed from the seventh day, to the eighth, or first day of the Week. And *b Iunius* out of *Cyprian*, saith, that Circumcision was commanded on the eighth Day, as a Sacrament of the 8. day, when Christ should arise from the dead. The Council *Foro-Iulien se* affirms, that *Esay* propheſied of the keeping of the Sabbath upon the first day of the week. If this Mystery was so clearly seen by the Fathers, under the shadows of the Old Testament: Sure, the *c* god of this World hath deeplie blinded their Minds, who cannot see the Truth thereof under the shining Light of the Gospel. Therefore this change of the Sabbath

a Aug Epist. ad Ianuar. 119. cap. 13.

* Sacramentum hoc fuit diei illius octavi, quo Dominus resurrexit ad justificationem nostram, &c. ut scribit ad Fidum, Cyprianus, l. 1. Ep. 10.

b Iun. in Gen. 17. 12. ex Con. 4. 4.

c 2 Cor. 4. 4.

Day

day under the New, was nothing but a fulfilling of that which was prefigured and fore-prophesied under the Old Testament.

4. According to their Lords mind and Commandment, and the direction of the Holy Ghost (which alway assisted them in their Ministerial Office,) the Apostles in all the Christian Churches (which they planted) ordained, that the Christians should keep the Holy Sabbath upon that seventh day, which is the first Day of the week, a *Concerning the gathering for the Saints, as I have ordained in the Churches of* Galatia, *so do ye also. Every first day of the week* &c. b When ye come together in the Church (being the Lords Day) to eat the Lords Supper, c to remember and shew the Lords death till he come, *&c.* In which words note,

a 1 Cor. 16. 1, 2.

b The Syriack translation hath, Quum congregamini, non sicut justum est in die Domini nostri, comeditis & bibitis.

1. That the Apostle ordained this Day to be kept Holy: therefore a Divine Institution.

2. That that Day is named the first Day of the week: therefore not the *Iewish* seventh, or any other.

3. Every first day of the week: which sheweth a perpetuitie.

4. That it was ordained in the Churches of *Galatia*, as well as of *Corinth*, and he setled one uniforme

The Arabian translation also hath thus; Non comeditis & bibitis prout vere diebus Domini nostri decet: and Beza witnesseth that in one ancient Greek Coppy, there is read, Ten Kyriaken, the Lords day, added to every first day, &c. c 1 Cor. 11. 20, 25, 26.

order

a 1 Cor. 14. 33. order in all the a Churches of the Saints: therefore universal.

5. That the exercises of this day, were * collections for the poor (which appears by *Act.* 2. 42. and *Iustin* Martyrs testimony, *Apolog.* 2) which were gathered in the Holy Assembly after Prayers, Preaching of the Word, and Administration of the Sacrament: therefore it was spiritual.

6. That he will have the collection (though necessary) removed against his coming, lest it should hinder his preaching: but not their Holy meeting on the Lords Day; for it was the time ordained for the publick worship of the Lord: which argueth a necessitie

And in the same Epistle, b S. *Paul* protesteth, that he delivered them none other Ordinance, or Doctrine, but what he had received of the Lord. In so much that he chargeth them, that c *If any man think himself to be a Prophet, or spiritual, let him acknowledg that the things that I write unto you, are the Commandements of the Lord.* But he wrote unto them, & ordained among them, to keep their Sabbath on the first day of the week: therefore to keep the Sabbath on that day, is the very Commandement of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his

* As the phrase of breaking of bread, comprehendeth all other exercises Religion; Acts 20. 7. So this phrase of laying by in store, comprehendeth all the other exercises of the Sabbath: & why should he Apostle require the collections to be made on the first day of the week, but because that on this day the Holy Assembly was held in the Apostles time?

b 1 Cor. 11. 23. and 15. 3. c 1 Cor. 14. 37.

heart,

heart, who, seeing so clearly the Lord day to have been instituted and ordained by the Apostles, will not acknowledg the keeping Holy of the Lords Day, to be a Commandement of the Lord? the *Iews* confess this change of the Sabbath, to have been made by the Apostle. *Peter Alphons. in Dialog. contra Iudæos*, Tit. 12. They are therefore more blind and sottish than the *Iewes*, who prophanely deny it.

At *Troas* likewise Saint *Paul*, together with seven of the chief Evangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*, *Gaius*, *Timotheus*, *Tychicus*, and *Trophimus*, and all the Christians that were there, kept the Holy Sabbath &c. on the first day of the week, in praying, preaching, and receiving the Lords Supper. *Act.* 20. 4, 5, 6, &c.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent for to hear *Paul* preach; but, *the Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the Holy Communion, at what time the Lords death was, by the preaching of the Word, shewed, 1 *Cor.* 11. 26. Paul *preached unto them*, &c. And that none kept those meetings but Christians, who only are called Disciples, *Act.* 11. 26. But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the *Iews* and their Proselytes were wont

to pray, and there preached unto them, *Acts* 16. 12, 13. So that it is as clear as the Sun, that it was the Chri-
a *Act.* 21. 4, &c. stians usual manner, to a pass over the Jewish seventh day, and to keep the Sabbath, and their Holy Meetings on the first day of the week. And why doth S. *Iohn* call this the Lords Day; but because it was a Day known to be generally kept Holy to the Honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? Which S. *Iohn* calleth the
b Apo. 1. 10. Mos Christianus, &c. *b* Lords Day, the rather to stir up Christians to a thankful remembrance of their Redemption, by Christ his Resurrection from the dead. And with the day, the blessing of the Sabbath is likewise translated to the Lords Day, because that all the sanctification belonging to this *c* new World, is in Christ, and from him conveyed to Christians. And because there cannot come a greater Authority, than that of Christ and his Apostles; nor the like cause as the new Creation of the World: therefore the Sabbath can never be altered from this day to any other, whilest this World lasteth. Add hereunto, how the Scripture noteth, that in the first planting and setling of the Church, nothing was done but by the special order and direction of the Apostles, 1 *Cor.* 11. 34. 1 *Cor.* 14. 36, 37. *Tit.* 1. 5. *Acts* 15. 6, 24. and the Apostles did nothing but what they had warrant

It is the manner of Christians, to call it the Lords Day, Beda in Luc. cap. 41.

c *Heb.* 2. 5. *Heb.* 2. 11. *and* 5. 9.

warrant for from Christ, *1 Cor.* 11. 23.

To sanctifie then the Sabbath on the seventh Day, is not a Ceremonial Law abrogated: but the Moral, and perpetual Law of God perfected. So that the same perpetual Commandement, which bound the *Iews* to keep the Sabbath on that seventh day, to celebrate the Worlds Creation, binds Christians to solemnize the Sabbath on this seventh day, in memorial of the Worlds Redemption: for the fourth Commandement, being a Moral Law, requireth a seventh day to be kept Holy for ever. And the Morality of this, as of the rest of the commandements, is more religiously to be kept of us under the Gospel, than of the *Iews* under the Law, by how much we (in Baptisme) have made a more special Covenant with God, to keep his Commandements; and God hath covenanted with us, to free us from the curse, and to assist us with his Spirit to keep his Laws. And that this Commandement of the Sabbath (as well as the other nine) is Moral and perpetual, may plainly appear by these reasons.

Ten Reasons demonstrating the Commandement of the Sabbath to be Moral.

1. BEcause all the Reasons of the Commandement are Moral and perpetual: And God hath bound us to the obedience of this Commandement,

ment, with more forcible Reasons, than to any of the rest. First, because he did fore-see, that irreligious men would either more carelesly neglect, or more boldly break this Commandement, than any other. Secondly, because that in the practice of this Commandement, the keeping of all the other consisteth: which makes God so often complain, that all his worship is neglected, or overthrown, when the Sabbath is either * neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what zeal and protestation, God requireth all (that will be his people) to sanctifie the seventh day: Yea, how the God of Mercy, mercilesly punisheth the breach of this Commandement with cruel Death; as though it were the sum of his whole Honour and Service.

*Ier. 17.22. &c. Ezec. 20.19, 20,21, 24. Ezec. 23 38. Neh. 9.14.

And it is certain, that he who makes no Conscience to break the Sabbath, will not (to serve his turn) make any Conscience to break any of the other Commandements; so he may do it without discredit of his reputation, or Danger of Mans Law. Therefore God placed this Commandement in the middest of the two Tables; because the keeping of it, is the best help to the keeping of all the rest. The conscionable keeping of the Sabbath, is the Mother of all Religion, and good Discipline in

Ex Bodin. de Repub. l. 4. c. 2.

the

the Church. Take away the Sabbath, and let every man serve God when he listeth, and what will shortly become of Religion, and that peace and order, which God will have to be kept in his Church? The Sabbath day is Gods Market-day for the weeks provision, wherein he will have us to come unto him, and buy of him without Silver or Money, the Bread of Angels, and water of life, the wine of the Sacraments, and Milk of the Word, to feed our Souls; tried Gold to enrich our Faith; precious Eye-salve, to heal our spiritual Blindness; and the White Raiment of Christs Righteousness, to cover our filthy nakedness. He is not far from true piety, who makes conscience to keep the Sabbath day: But he who can dispense with his conscience to break the Sabbath for his own profit or pleasure, his heart never yet felt, what either the fear of God, or true Religion meaneth. For, of this Commandement may that speech of S. *Iames* be verified; *He that faileth in one, is guilty of all.* Seeing therefore, that God hath fenced this Commandement with so many Moral reasons, it is evident, that the Commandement it self is Moral.

1 Cor. 14. 33. *Isa.* 55. 1, 2. *Apo.* 3. 18. *Iam.* 2. 10.

2. Because it was commanded of God to *Adam* in his Innocency; whilest (holding his Happiness not by Faith in Christs Merits, but by Obedience to Gods Law) he needed no Cere-

Ceremony, ſhadowing the Redemption of Chriſt. A Sabbath therefore of a ſeventh day cannot be ſimply a Ceremony, but an Eſſential part of Gods Worſhip, enjoyned unto Man, when there was but one condition of all men. And if it was neceſſary for
Gen. 2 3. our firſt Parents to have a Sabbath day, to ſerve God in their perfection; much more need their Poſterity to keep the Sabbath in the ſtate of their corruption. And ſeeing God himſelf kept this day holy; how can that man be Holy, that doth wilfully prophane it?

3. Becauſe it is one of the Commandements which God ſpake with
a Exo. 34.1, &c. his own mouth, and twice *a* wrote with his own Fingers in Tables of ſtone; to ſignifie their Authority and perpetuity. All that God wrote, were Moral and perpetual Commande-
b Deu. 4.13. ments; and thoſe are reckoned *b* Ten in number. If this were now but an abrogated ceremony, then there were but *Nine* Commandements. The
c Deu. 4.14. *c* Ceremonial, that were to be abrogated by Chriſt, were written all by *Moſes*: but this of the Sabbath, with the other Nine, written by God him-
1 Reg. 8.9. Heb. 9.4. ſelf, were put into the *Ark*, where no ceremonial Law was put; to ſhew that they ſhould be the perpetual rules of the Church, yet ſuch, as none could perfectly fulfill and keep, but only Chriſt.

4. Becauſe Chriſt profeſſeth, that

he

he came not to destroy the Moral *Law:* and that the least of them should not be abrogated in his Kingdom of the New Testament. Insomuch, that *whosoever breaketh one of the least of these Ten Commandements, & teacheth men so, he* should *be called the least in the Kingdom of Heaven*: that is, he should have no place in his Church. Now the Moral Law commandeth one day of Seven to be perpetually kept a Holy Sabbath. And Christ himself expressly mentioneth the keeping of a Sabbath among his Christians, at the destruction of *Jerusalem*, about 42. years after his Resurrection: By which time, all the Mosaical Ceremonies (except eating of Bloud, and things strangled) were by a publick Decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonished his Disciples, to *pray that their flight be not in the Winter, nor on the Sabbath day.* Not in the Winter; for that (by reason of the foulness of the ways and weather) their flight should be more painful and troublesome unto them: not upon the Sabbath; because it would be more grievous to their hearts, to spend that day in toiling to save their lives, which the Lord had commanded to be spent in Holy exercises, to comfort their souls. Now if the sanctifying of the sabbath on this day had been but ceremonial; it had been no grief to have fled on this day, no more than on any other

Rom. 5. 17, &c.

Mat. 5. 19.

Acts 15. 20, 21, 24, 28.

Mat. 24. 20.

other day of the week. But in that Christ doth tender so much this fear and grief of being driven to fly on the Sabbath day, & therefore wisheth his to pray unto God to prevent such an occasion; he plainly demonstrates, that the observation of the Sabbath is no abrogated Ceremony, but a Moral commandement, confirmed and established by Christ among Christians. If you would know the day whereupon Christ appointed Christians to keep the Sabbath; S. *Iohn* will tell you, that it was on the Lords day, *Apoc.* 1.10. If you will know on what day of the week that was; S. *Paul* will tell you, that it was on every first day of the week, 1 *Cor.* 16.2.

As Christ admonished, so Christians prayed; and according to their prayers, God (a little before the Wars began) warned by an Oracle, all the Christians in *Ierusalem* to depart thence, and to go to *Pella*, a little Town beyond *Iordan*; and so to escape the wrath of God, that should fall upon that City and Nation. If then a Christian should not, without grief of heart, flie for the safety of his life on the Lords day; with what joy or comfort can a true Christian neglect the Holy exercises of Gods worship in the Church, to spend the greatest part of the Lords Day in prophane and carnal sports, or

Euseb. hist. Eccles. l. 3. c. 5. It is probable, that this Oracle was that voyce [Migremus hinc] which, with an Earthquake, was heard by night in the Temple, mentioned by Iosephus, de bello Iudaico, l. 7. cap. 12.

ser-

ſervile labour? And ſeeing the deſtruction of *Ieruſalem*, was both a Type, *Mat.* and an aſſurance of the deſtruction of 24 3. the world: who ſeeth not, but that the 33. Holy Sabbath muſt continue till the very end of the World?

5. Becauſe that all the Ceremonial Law, was enjoyned to the *Iews* only, and not to the *Gentiles*: But this Commandement of the Holy Sabbath, (as Matrimony) was inſtituted of God in the ſtate of Innocency, when there was but one ſtate of all men; and therefore enjoyned to the *Gentiles*, as well as to the *Iews*. So that all Magiſtrates and Houſholders were commanded, to conſtrain all Strangers (as well as their *Iſa.* own Subjects and family) to obſerve 56. 6. the Holy Sabbath; as appears by the fourth Commandement, and practice *Neh.* of *Nehemiah*. All the Ceremonies 13. 15, were a partition-wall to ſeparate *Iews* &c. and *Gentiles*. But ſeeing the *Gentiles* are *Eph.* bound to keep this Commandement 2. 14. as well as the *Iews*; it is evident that it is no *Iewiſh* Ceremony. And ſeeing the ſame Authority is for the Sabbath, that is for Marriage; a man may as well ſay, that Marriage is but a Ceremonial Law, as the Sabbath. And remember. that where Marriage is termed but once the *a* Covenant of a *Pro.* God, becauſe inſtituted by God in the 2. 17. beginning: the Sabbath is every where *Mat.* called the Sabbath of the Lord thy 19. 6. God, becauſe ordained by God in the 8.

ſame

same beginning, both of time, state and perpetuity: therefore not Ceremonial.

The corruption of our nature found in the manifest* opposition of wicked men, and in the secret unwillingness of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth that the Commandement of the Sabbath is Spiritual and Moral.

*Nitimur in vetitum. Hor. Rom. 7. 14

7. Because that as God by a perpetual decree, *a* made the Sun, the Moon, and other lights in the Firmament of Heaven, not only to divide the day from the night, but also to be for *b* signs, and for *c* seasons, and for *d* days, and for *e* years: so he ordained in the Church on earth, the Holy Sabbath to be not only the appointed season, for his solemn worship; but also the perpetual rule and measure of time. So that as seven days make a week, four weeks a month, twelve months a year: so seven years make a Sabbath of years: seven Sabbaths of years a Jubilee; so Jubilees, or 4000 years, or after *Ezechiel*, 4000. cubits, the whole time of the Old Testament, till Christ by his Baptisme and Preaching, began the state of the New Testament. Neither can I here pass over without admiration, how the Sacrament of Circumcision continued in the Church 39

a Gen. 1, 14, Iob 9. 9. Iob 38. 31. Amos 5 8.

b To distinguish twixt Spring and Harvest, Summer & Winter, and to foreshew Judgments to come.

c Mosaim fig Sacred times

appointed for Gods Holy Worship, having special significations and promises. d One of the seven dayes of the Week, from the other. e Solar, Sabbatary & Iubilee. Exod. 23. 11, 12.

Jubilees,

Jubilees, from *Abraham*, to whom it was first given, unto the Baptisme of Christ in *Iordan*, which was just so many Iubilees (after *Bucholcerus* account) as the World had continued before, from *Adam*, to the Birth of *Abraham*. *Moses* began his Ministerie in the *50th.* year of his age. Christ enters upon his Office in the *80th.* Jubilee of the Worlds Age. *Ioseph* was thirty years old, when he began to rule over *Egypt*, *Gen* 41. 46. and the *Levites* began to serve in the Tabernacle at thirty years old. So Christ likewise, to answer these figures, began his Ministery in the thirtieth Jubilee of *Moses*, and when he began to be thirty years of age, *Luk* 3. 23. in the middest of *Daniels* last week: and so (continuing his Ministery on earth three years and a half) finished our Redemption, and *Daniels* period, by his innocent death upon the Crosse. The most of all the great alterations and strange accidents which fell out in the Church, came to pass either in a Sabbatical year, or in a year of Jubilee. For example:

Index Chro. apud Ann. Mundi 1998.

The seventy weeks of *Daniel*, * beginning the first year of *Cyrus*, and the 3439. year of the World, contain so many years, as the World did weeks of years unto that time: And so many weeks of years, as the World had lasted Jubilees. *Daniels* seventy weeks of years, contained four hundred & ninty single years; the World be-

* After M. Robert Pont. his computation. Treatise of the last decaying age of the World, published, Anno Dom. 1600. R. Pont. treat. of the last age, pag. 17.

before that time, 490. weeks, or Sabbaths of years. *Daniels* period 70. weeks, the worlds 70. Iubilees. So that to comfort the Church for their
Jer. 70. years Captivity, which they had
21. 11. now, according to *a Ieremies* Pro-
12. phesie, endured in *Babylon*; *Gabriel*
Ezra. tells *Daniel*, that at the end of 70.
1. 1. weeks, or Sabbaths of years, that is, 70. times 7. years, or 490. years, their eternal Redemption from Hell should be effected by the death of Christ, as sure as they were now redeemed from the captivity of *Babylon*. This period of *Daniel* containing 70. Sabbaths, or 10. Jubilees of years, began at the first liberty granted the *Iewes* by *Cyrus*, in the First Year of his Reign over the *Babylonians*, mentioned *Ezra* 1. 1. and ends justly at the time that Christ Died upon the Cross. From the Death of Christ, or the last ends of *Daniels* weeks, to the seventy and one year of Christ, the World is
b Apo. measured by *b* seven Seals, or seven
5. 1. Sabbaths of years, making one com-
c Apo. pleat Jubilee. From the end of those
8. 2. & seven Seals, the world is measured to
9. 14. her end by *c* 7. Trumpets, each containing 245. years (as some conjecture) about 440. years hence, the truth will appear. *Enoch*, the seventh from *Adam*, having lived so many years, as there are days in the year, 365. was translated of God in a Sabbatical year. *Moses*, the seventh from *Abraham*, as another *Enoch*, is bu-

Napier on the Apoc. Proposition 6. 8 9. and his Resolution.

ed of God, but born in a Sabbatical year of the World, 2373. and in the 777. Year since the Floud, (after *b Broughtons* computations) is saved, as a new *Noah*, in a Reed-Ark, and liveth a Builder of the Church, so long as *Noah* was building the *Ark*, 120. Years. *c* The promise was made to *Abraham* in a Sabbatical Year, being the 2023. of the World. The sixth year of *Ioshua*, being 2500. Years from the Creation of the World, wherein the Land was possessed, and divided among the Children of *Israel*, was a Sabbatical Year, and the *d* 50 Jubilee from the Creation of the World. At this Year *Moses* begins his Jubilee, by which (as with a Chain of thirty Links) he tyeth the parting of *Canaans* possessions to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all Believers by Jesus. And so carrieth the Church of the *Iews*, by a *e* joyful stream of Jubilees, from the Type to the substance, from *Canaan* to Heaven, from *Ioshua* to Jesus. For Christ at the end of *Moses* thirty Jubilees, and the beginning of the 30. Year of his age, at his Baptisme openeth Heaven, and gives the cleerest Vision of the blessed Trinity, that was seen since the world began: and by the silver Trumpet of his Gospel, proclaims, accord-

a Pont. Of the last age of the world, pag. 12. Buchol. Index Chron. b Broughtons Consent. A. M. 1430. Deut. 34. c Pont. ibid. & Scaliger. Buchol. Chr. d Pont. pag. 12. Buch. Chronol. apud A. M. 2500. e Iubilee some derive of Trumpets or Rams-Horns, wherewith the Iubilee was sounded; others from Iubal a stream, because they carry us to the death of Christ, the Author of our eternal rest and joy.

Isa. 61. 1, 2. *Luk.* 4. 18. ing to the Propheſie of *Eſay*, Eternal Redemption to all that repent and believe in him.

And the year of our Saviour Chriſts birth, being the 3948 of the World, was at the end of a Sabbatical Year, and the * 564. Septenary of the world. *Moſes* maketh the common Age of all Men to be Ten times Seven, *Pſalm* 90 And every ſeventh Year commonly produceth ſome notable *a* change or accident in Mans Life. And no wonder; for, as *Hippocrates* affirmeth, a Child in his Mothers Womb, on the ſeventh day of his Conception hath all his Members finiſhed, and from that day groweth to the perfection of birth: which is always either the ninth, or ſeventh moneth. At ſeven years old, the Child caſts his teeth, and receives new. And every ſeventh year after, there is ſome alteration or change in Mans life; eſpecially at nine times ſeven, the Climacterick year, which by Experience is found to have been fatal to many of thoſe learned *b* men, who have been the chiefeſt Lights of the World. And if they eſcaped that year, yet moſt of them have departed this life in a ſeptenary Year. *Lamech* died in the year of his life 777. *Methuſalem*, the longeſt Liver of the Sons of Men, died

* Pout. of the laſt decaying age of the world, p. 12. 13, 21.

a Expertum eſt in pleriſque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbique gravioris, aut vitæ interitus, aut animi ægritudinis, Agelli. lib. 15. c. 7. Auguſtus in Ep. ad Caium nepotem exultat ſe climactera communem ſeniorum omnium 63. evaſiſſe. Bodin. de Repub. lib. 4. cap. 2. *b* Ariſtotle. Cicero. Bernard. Bocace. Eraſmus. Luther. Melanchton. Sturmius.

whe

when he began to enter his 970. year. *Abraham* died when he had lived 25. times 7. years. *Iacob*, when he had lived 21. times 7. years. *David*, after he had lived 10. times 7. years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born: so did the Maiden Queen * *Elizabeth*, of blessed and never-dying Memory, come in to this World, the Eve of the Nativity of the blessed Virgin *Mary*; and went out of this World, on the Eve of the Annunciation of the Virgin *Mary*. *Hippocrates* died in his 15. Septenary, *Hierome* and *Isocrates*, in their 13. *Pliny*, *Bartolus*, and *Cæsar*, in their 8. Septenary. And *a Iohannes de temporibus*, who lived 361. years, died in the 53. Septenary of his life. The like might be observed of innumerable others. And indeed the whole life of a man is measured by the Sabbath: for, how *b* many years soever a man liveth here, yet his life is but a life of seven days, multiplied; so that in the number of 7. there is a mystical perfection, which our understanding cannot attain unto.

* She was, she is, [what can there more be said?] in earth the first, in heaven the second Maid.

a Bodin. Bucholc.

b Climax vitæ virorum fere septenariis, aut novenariis, Fœminarum vero senariis desinitur, Bodin. de Rep. lib. 4. cap 2.

All which Divine disposition of admirable things, so oft by sevens, call upon us to a continual meditation of the blessed Seventh day Sabbath, in knowing and worshipping God in this life: that so from Sabbath to Sabbath, we may be translated to the Eternal glorious Sabbath of rest and bliss, in the life to come.

By the consideration whereof any man, that looketh into the Holy History, may easily perceive that the whole course of the world is drawn, and guided by a certain chain of Gods providence, disposing * all things in number, measure, and weight. And times are therefore measured by the Sabbath: so that time and the Sabbath can never be separated: And the *a* Angel swears, that this measuring of time shall continue till that time shall be no more. And as the Sabbath had his *b* first institution in the first Book of the Scriptures; so hath it its confirmation in the *c* last: and as this Book doth authorize the Day so this Day graceth the Book, in that the matter thereof was revealed upon so Holy a day; the Lords Revelation upon the Lords day. As well therefore may they pull the Sun, Moon, and Stars out of the Heavens, as abolish the Holy Sabbath (Times Mete rod) out of the Church seeing the Sabbath is ordained in the Church (as well as the Sun and Moon in the Firmament) for the distinction of times.

8. Because that the whole Church, by an *d* Universal consent, ever since the Apostles time, have still held the Commandement of the Sabbath, to be the Moral and perpetual Law of God; and the keeping of the Sabbath

* *Wisd* 11.20. H. Wolp. procem. chron. 2 Apo. 10.6. Tempus est rerum mundanarum duratio extrinsecus observata. H. Wolp. Chro. cap. 1. Tempus cum mundo cœpit, & una desiturum est. ibid.

b Gen. 2.3.

c Apo. 1.10.

d Si quid horum sola dei per orbem frequentia.

Ecclesiæ. Nam hoc quin ita faciendum sit disputare, insolentissima impudentia est. Aug. Epist. 118. ad Ian.

H. Wolph. Dom.

on the first day of the week, to be the institution of Christ and his Apostles.

The *Synode*, called *a Synodus Colonien-sis*, saith, that the Lords day hath been famous in the Church ever since the Apostles time. *b Ignatius* Bishop of *Antioch*, living in S *Iohn*'s time, saith, Let every one that loveth Christ, keep Holy the Lords Day, renowned by his Resurrection, which is the Queen of days in which death is overcome, and life is sprung up in Christ. *c Iustin* Martyr, who lived not long after him, sheweth how the Christians kept their Sabbath on the Lords Day, as we do. *d Origen*, who lived about 180. years after Christ, shews the reason why the Sabbath is translated to the Lords Day. *e Augustine* saith, that the Lords Day was declared unto the Church by the Resurrection of the Lord upon that day. *Et ex illo cœpit habere festivitatem suam*, and by Christ it was first ordained to be kept Holy. And in *f* another place, that the Apostles appointed the Lords day to be kept with all Religious solemnity, because that upon that day our Redeemer rose from the dead, which also is therefore called the Lords Day.

As therefore *David* said of the City of God, so may I say of the Lords Day, *g Glorious things are spoken of the* day of the Lord: for it was the birth-day of the World, the first day wherein all

a Synod. Col. part 9. cap. 9. b Ignat. ad Magnes. c Apolo. 2. d Origen. homil. 7. super Exod. e Epist. ad Ianuar. 119. cap. 13. & ad Casul. Epist. 86. f August. de temp. ser. 251. g Psal. 87. 3. Aug. de temp. ser. 251. & 154. Conc. Const. Can. 8. Polid. Dom. Pasc.

Wolphius Chron. lib. 1. cap. 10. Muss. Bipont.

creatures began to have being. In it Light was drawn out of Darkneſs. In it the Law was given on Mount *Sinai*. In it the Lord roſe from death to life. In it the *a* Saints came out of their Graves, aſſuring that on it Chriſtians ſhou'd riſe to newneſs of Life. In it the Holy Ghoſt deſcended upon the Apoſtles. And it is very probable, that on the ſeventh Day, when the *b* ſeven Trumpets have blown, the curſed *Iericho* of this world ſhall fall, and our true Jeſus ſhall give us the promiſed poſſeſſion of the Heavenly *Canaan*.

a *Mat.* 27.52. Codoman. Annal. An. Mund. 2515. b *Ioſh.* 6 13. *Apoc.* 10.7.

He that would ſee the uniforme conſent of Antiquity, and practice of the Primitive Church in this point, let him read *Euſebius* Eccleſiaſtical Hiſtory, *lib.* 4 *cap.* 23. *Tertullian*, *lib. de Idolatria*, *cap.* 14. *Chryſ. Serm.* 5. *de reſurrectione*; *Conſtitut.* Apoſt. *lib.* 7. *cap.* 37. *Cyril.* in *Iohan. lib.* 12. *cap.* 58. Of this Judgment are all the ſound New Writers: ſee *Fox* on the *Apoc.* 1. 10. *Bucer* in *Mat.* 12.11. *Gualt.* in *Malach.* 3. *hom.* 23. *Fulke* on the *Rhemiſh Teſtam. Apoc.* 1. 10. *Chem. Exam. Conc. Trid par.* 4. De diebus feſtis; *Wolph.* Chronol. *lib.* 2. *cap.* 1. * *Armin. Theſ.* in 4. præcept. and innumerable others. Learned *Iunius* ſhall ſpeak for all. *c Quamobrem cum dies dominicus*, &c. Wherefore ſee

Aug ad Catulan Ep. 86. & ad Ianuar. 119. cap. 19. Aug. Serm. temp. 251. & 154. & Cauc. 6. Conſtant. can. 8. + Non dubitamus quin varie apud Chriſtianos Sabbatum violetur, non abſtinendo ab iis quæ aliis diebus licita ſunt

Armin. c Iunius Præl. in Gen. 2. 3.

ing the Lords day is both by the fact of Christ (*viz.* his Resurrection, and often appearing to his Disciples upon that day,) by the example and institution of the Apostles, and by the continual practice of the Ancient Church, and by the testimony of the Scripture, observed and substituted into the place of the *Iewish* Sabbath: *Inepte faciunt*, they do foolishly, who say that the Observation of the Lords Day is of Tradition, and not from the Scripture, that by this means they might establish the Traditions of men. And again: The cause of this change is the Resurrection of Christ, and the benefit of the restoring of the Church by Christ; the remembrance of which benefit did succeed into the place of the memory of the Creation. *Non humana traditione, sed Christi ipsius observatione & instituto*: Not by the tradition of Man, but by the Observation and Appointment of Christ, who both on the day of his Resurrection, and on every eighth day after, unto his Ascension into Heaven, did appear unto his Disciples, and came into their Assemblies.

a Exod. 31. Deut. 14. &c. Ezech. 20. 12. 20. Ezech. 46. 1, 3. &c.

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a *a* signe and document for ever, betwixt him and his people, that he is *Jehovah*, by whom they are sanctified: And therefore must only of them be worshipped: And upon the *b* pain of death, chargeth his people

b Exod. 35. 2. Arnis. disput. Theolog. tom. præcep. 4. Thes. 14.

for ever to keep this Memorial unviolated. But this end is Moral and perpetual: Therefore the Sabbath is Moral and perpetual. What *God hath* perpetually *sanctified, let no man ever* presume to *make common* or prophane. Upon this ground it is, that the Commandement tearms this day, the Sabbath of the Lord thy God. And God himself calls it, his Holy day. And upon the same ground likewise, the Old Testament consecrated all their Sabbaths and Holy days, to the worship and Honour of God alone. To dedicate therefore a Sabbath to the Honour of any creature, is gross Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his Honour: So doth *Levit.* 23, 3, 3 &c. and *Ezek.* 20 20. *Neh* 9. 14. the Sabbath is put for the whole worship of God. And our Saviour teacheth, that We must worship the Lord God only, *Mat.* 4. 10. and therefore keep a Sabbath to the only Honour of God. The Holy Ghost notes it as one of *Jeroboams* greatest sins; That he ordained a Feast from the device of his one Heart. 1 *King.* 12.33. And God threatneth to visit *Israel* for keeping the Dayes of *Baalim*; that is, of Lords; as *Papists* do of Saints, *Hos.* 2 13. but saith, that such forget him. And so indeed none are less careful in keeping the Lords Sabbath, than they who are most superstitious Observers of Mens Holy-days.

Act. 20.15

Isa. 58.13.

days. The Church of *Rome* therefore committs gross Idolatry.

First, in taking upon her to ordain Sabbaths, which belongs only unto the Lord of the Sabbath to do.

Secondly, in dedicating those Holy-days to the Honour of Creatures; which in effect is to make them sanctifying Gods.

Thirdly, in tying to these days, Gods Worship, Prayers, Fasting and Merit.

Fourthly, in exacting on these days of mens invention, a greater measure of solemnity and sanctification, than upon the Lords Day, which is Gods Commandement; which in effect is to prefer Antichrist before Christ. Our Church hath justly abolished all Superstitious and Idolatrous Feasts: and only retains a few Holy-days, to the Honour of God alone, and easing of servants, *Deut.* 5 14 though long custom forceth to use the old Names, for civil distinction: as *Luke* used the profane Names of *Castor* and *Pollux*, *Act.* 28 11 and Christians of *Fortunatus*, 1 *Cor.* 16 17. *Mercurius*, Rom. 16. 14. and *Iews* of *Mardocheus* day, 2 *Macchab.* 15. 36.

Read Wolphius Chronolog. Temp. *lib* 2. *cap.* 4. *pag.* 118. & *cap.* 7. *pag* 140, &c.

10. Lastly, the Examples of Gods Judgments on Sabbath breakers, may sufficiently seal unto them, whose Hearts are not seared, how wrathfully Almighty God is displeased with them who are wilful profaners of the Lords Day.

The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the Man, who (of a presumptuous mind) would openly go to gather sticks on the Sabbath day. The fact was small. True; but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandement.

Num. 15. 32, &c.

2 Mac. 15. 27, *Nicanor* offering to fight against the *Iews* on the Sabbath day, was slain himself, and 35000. of his Men.

A Husband-man grinding Corn upon the Lords day, had his Meal burned to ashes.

Another carrying Corn on this day, had his Barn, and all his Corn therein burnt with fire from Heaven the next night after.

Also a certain Nobleman (prophaning the Sabbath usually in Hunting) had a child by his Wife, with a head like a Dog, and with ears and chaps crying like a Hound.

A covetous *a* Flax-wife at *Kinstat* in *France*, Anno. 1559. using with her Maids to work at her Trade on the Lords Day, it seemed unto them that fire issued out of the Flax, but did no harm. The next Sabbath it took fire indeed, but was quickly quenched. But not taking warning by this, the third Sunday after it took fire again, burnt the House, and so scorched the wretched woman, with two of her Children, that they died the next Day: But (through Gods Mercy) a child

Ser. 117. *Tho. Cantiprat. lib.* 2. *de apib. Timpii admiran. vindict. dæm. Theat. hist. a Ioh Finc. lib. de Miraculis.*

child in the Cradle was taken out of the fire alive and un-hurt.

On the 13. of *January*, Anno. Dom. 1582. being the Lords Day, the Scaffolds fell in *Paris*-Garden under the people, at a Bear-baiting, so that 8. were suddenly slain, innumerable hurt and maimed. A warning to such, who take more pleasure on the Lords Day, to be in a Theatre beholding Carnal sports, than to be in the Church, serving God with the spiritual works of Piety. Stowes Abridgement Anno 1582. Discessum monitis Domi-norum non contemne-re Cri-spin.

Many fearful Examples of Gods Iudgments by fire, have in our days been shewed upon divers Towns, where tho Prophanation of the Lords Day hath been openly countenanced.

Stratford upon Avon, was twice on the same day Twelve-month (being the Lords Day) almost consumed with fire: chiefly for prophaning the Lords Sabbath, and for contemning his Word in the Mouth of his faithful Ministers.

Teverton in *Devonshire*, (whose remembrance makes my heart bleed) was oftentimes admonished by her godly Preachers, that God would bring some heavy Judgment on the Town, for their horrible prophanation of the Lords Day, occasioned chiefly, by their Market on the day following. Not long after his death, on the Third of *April*, Anno. Dom. 1598. God (in less than half an hour) consumed, with a sudden and fearful

full fire, the whole Town except only the Church, the Court-house, and the Alms-houses, or a few poor peoples dwellings: where a man might have seen 450 dwelling-houses all at once on fire; and above fifty persons consumed with the flame. And now again, since the former Edition of this Book, on the fifth of *August* last, 1612. (14. years since the former fire) the whole Town was again fired, and consumed, except some thirty Houses of poor people, with the School-House, and Alms-Houses. They are blind who see not in this the finger of God. God grant them grace when it is next built, to change their Market day, and to remove all occasions of prophaning the Lords day. Let other Towns remember the Tower of *Siloe*, *Luk.* 13. 4 and take warning by their Neighbours chastisements, fear Gods threatnings, *Ier.* 17. 27. and believe Gods Propheis, if they will prosper, 2 *Chron.* 20. 20.

Many other examples of Gods Judgments might be alledged: but if these are not sufficient to terrifie thy heart from the wilful prophanation of the Lords day; proceed in thy prophanation, it may be the Lord will make thee the next Example, to teach others to keep his Sabbath better.

He punisheth some in this life, to signifie how he will plague all wilful Transgressors of his Sabbaths at the last day.

Thus

wh left the Pre-chers cried in the Church pro-phan-nes, pro-phan-nes: Gain would not suffer them to hear; h re-store when they cryed fire, fire, in the street, God would not suffer and to help.

Thus we have proved, that the Commandement of the Sabbath is Moral, and that the change of it from the seventh to the first Day of the Week, was instituted by the Authority of Christ, and of his Apostles. But as in promulgating of the Law, divers Ceremonies peculiar to the *Jews* were annexed, the rather to bind that people to the more careful performance thereof; as to the first Commandement, their Deliverance from *Ægypt*, shadowing their Redemption from Hell; to the fifth Commandement, length of days in *Canaan*, typing Eternal life in Heaven; to the sixth Commandement, abstinence from bloud, and things strangled figuring the care to abstain from all kind of Murther; and to the whole Law, the Ceremony of *a* Parchment-Lace, putting them in mind to keep within the limits of the Law: So likewise to the fourth Commandement were added some Ceremonies which peculiarly belonged to the *Jews*, and to no other people: as first, the double *b* Sacrifices appointed for them on the Sabbath day; shadowing how God will be served on the Sabbath, with greater obedience than on the week-days. Secondly, the *c* rigid and strict ceasing from making of fire, dressing of Meat, and all bodily labor: both *e* remembring them of their full Deliverance by *Moses* conduct from the fiery Furnaces, and slavery

a Num. 15. 38.
b Num. 28. 9, 10.
c Exo. 35 3.
d Exo. 16 23.
e Deut. 5. 15.

of

of *Egypt*, upon *a* that day; as also shadowing unto them the Eternal Redemption of their Souls from Hell, by the Death of Christ. Thirdly, the keeping of the Sabbath upon the precise seventh day, in order of the Creation; shadowing to the *Iews*, that Christ by his Death, and resting on their Sabbath, in the Grave, should bring them rest and ease from the Burthen and Yoke of the Legal Ceremonies, *which neither* they, *nor* their *Fathers were able to bear*, Acts 15. 10. Col. 2. 16, 17.

a It was the Sabbath day, on which Moses and the children of Israel sang to God, when Pharaoh and his Hoast were drowned in the Sea. *Exod.* 15. See Trem. & Iun. notes on *Deut.* 5. 15. *and on Exod.* 12. 15.

And howsoever in Paradise before mans Fall, the keeping of the Sabbath on the seventh day of the Creation was not a Ceremony, but an Argument of perfection: yet after the Fall it became Ceremonial, and subject to change in respect of the Restauration by Christ. As mans life before the Fall, being immortal, became afterwards Mortal; and Nakedness being an Ornament before, became afterwards a shame; and Marriage became a Type of the Mystical Union betwixt Christ and his Church, *Eph.* And to fulfill the Ceremonies added for the *Iews* sake unto the Sabbath, Christ at his death rested in the Grave all the *Iewish* Sabbath-day; and by that rest, fulfilled all those Ceremonial Accessaries. Now, as the ceasing of the Ceremonies annexed to the 1. 5. and 6. Commandements, and Marriage, did not abolish those Com-

man-

mandements, and Marriage; nor cauſe them to ceaſe from being the perpetual rules of Gods worſhip, and mans Righteouſneſs: no more did the abrogating of theſe Ceremonies annexed to the Sabbath, aboliſh the morality of the Commandement of the Sabbath: ſo that though the Ceremonies be aboliſhed, by the acceſs of the Subſtance, & the Shadow over-ſhadowed by the body, (which is Chriſt;) yet the Holy reſt (which was commanded and kept, before either the *Iews* were a people, or thoſe Ceremonies annexed to the Sabbath) ſtill continued as Gods perpetual Law, whereby all the poſterity of *Adam* are bound to reſt from their ordinary buſineſs, that they may wholly ſpend every ſeventh day in the ſolemn worſhip and only ſervice of God their Creator and Redeemer; but in the ſubſtance of the fourth Commandement, there is not found one word of any Ceremony.

The chief Objections againſt the Morality of the Sabbath are three:

1. That of *Paul* to the *Galatians*; *Ye obſerve days, and moneths, and times, and years* &c. But there the Apoſtle condemns not the Moral Sabbath, (which we call the Lords day, and which he himſelf ordained according to Chriſts Commandment, in the ſame Churches of *Galatia* an *Corinth*, and kept himſelf in other Churches;) but he ſpeaks of the *Iewiſh* days, and times, and years, and

Obiect. *Gal.* 4. 10.

Anſw. 1 *Cor.* 16. 1. 1 *Cor.* 14 37. *Act.* 20. 7.

and the keeping of the Sabbath on the ſeventh day from the Creation, which he termeth ſhadows of things to come, aboliſhed now by Chriſt the body; and in the Law are called Sabbaths, but diſtinguiſhed from the Moral Sabbaths.

Col. 2 17. *Levit.* 23.37, 38

Object 2. That of *Paul* to the *Coloſſians*; *Let no man therefore condemn you in meat or drink, or in reſpect of an Holy day, or of the new Moon, or of the Sabbath days.* But here the Apoſtle meaneth the *Iewiſh* Ceremonial Sabbaths, not the Chriſtian Lords day, as before.

Col. 2.16. Anſ.

Object 3. That of the ſame Apoſtle to the *Romans*; *This man eſteemeth one day above another day; and another counteth every day alike*, &c. But S. *Paul* makes no ſuch account: For the queſtion there is, not between *Iew* and *Gentiles*, but between the ſtronger and weaker Chriſtians. The ſtronger eſteemed one day above another; as appears in that there was a day both commanded, and received in the Church, every where known and Honoured by the name of the Lords day. And therefore *Paul* ſaith here, that *he that obſerved* this *day, obſerved it unto the Lord.* The Obſervation whereof, becauſe of the change of the *Iewiſh* ſeventh day, ſome weak Chriſtians (as many now a days) thought not ſo neceſſary. So that if men (becauſe the *Iewiſh* day is abrogated) will not Honour and keep Holy the Lords day, but count it like other days; it is an Argument

Rom. 14.5. Anſ.

Rom. 15.1.

gument (saith the Apostle) of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping Holy the Lords Day.

NOw the sanctifying of the Sabbath consists in two things: First, In resting from all servile & common business pertaining to our natural life: Secondly, In consecrating that rest wholly to the service of God, and the use of those Holy means which belong to our spiritual life.

For the first:

1. The servile and common works, from which we are to cease, are generally all civil works from the [a] least to the greatest. More particularly;

First, from all the works of our calling, though it were reaping in the time of Harvest.

Secondly, from carrying Burthens, as Carriers do; or Riding abroad for profit, or for pleasure. God hath commanded that the [b] Beasts should rest on the Sabbath day, because all occasion of Travelling or Labouring with them, should be cut off from Man. God gives them that dave a rest; and he that, without necessity, deprives

[a] *Exo.* 16 29, 30. *Exod.* 31.14, 15.

[b] *Exo.* 23.12, &c. *Exod.* 34.21. *Neh.* 13.15. *Ier.* 17.21, 22, 27.

[c] *Deu.* 5.24.

prives them of their reſt on the Lords
aRom. day, the a groans of the poor tired
8 22. Beaſts, ſhall in the day of the Lord riſe
Deut. up in Judgment againſt him. Like-
25. 4. wiſe ſuch as ſpend the greateſt part of
1Cor. this day in trimming, painting, and
9.9. pampering of themſelves, like *Jeſabels*, doing the Devils Work upon Gods Day.

Thirdly, for keeping of Fairs, or Markets, which for the moſt part God
Neh. puniſheth with Peſtilence, Fire, and
13.15. ſtrange Flouds.
16,19. Fourthly, from ſtudying any Books or Science, but the Holy Scriptures, and Divinity. For our ſtudy muſt be
Apoc. to be ravished in ſpirit upon the Lords
1.10. Day. In a word, thou muſt on that Day ceaſe in thy Calling to do thy Work: that the Lord by his Calling, may do his Work in thee. For whatſoever is gotten by common working on this day, ſhall never be bleſſed of the Lord: but it will prove like *Achans* Gold, which being got contrary to the Lords Commandement, brought the fire of Gods Curſe upon all the reſt which he had lawfully gotten. And if Chriſt ſcourged them out as Thieves, who bought and ſold in his Temple, which was but a ceremony ſhortly to be abrogated :) is it to be thought, that he will ever ſuffer thoſe to eſcape unpunished who (contrary to his Commandement) buy and ſell on the Sabbath day, which is his perpetual Law? Chriſt calleth

ſuch,

such, sacrilegious Thieves; and as well may they steal the Communion Cup from the Lords Table, as steal from God the chiefest part of the Lords day, to consume it in their own Lusts. Such shall one day find the Judgments of God heavier than the Opinions of men.

Fifthly, from all Recreations, and Sports, which at other times are lawful: for if lawful works be forbidden on this day, much more lawful sports, which do more steal away our affections from the contemplation of Heavenly things, than any bodily work or labour. Neither can there be unto a man (that delighteth in the Lord) any greater delight or recreation, than the sanctifying of the Lords day. For can there be any greater joy for a person condemned, than to come to his Princes House to have his pardon sealed? For one that is deadly sick, to come to a Physician that can cure him? or for a prodigal Child that fed on the Husks of Swine, to be admitted to eat the Bread of Life at his Fathers Table? Or for him who fears for sin the tydings of Death, to come to hear from God the assurance of Eternal life? If thou wilt allow thy self, or thy servant recreation; allow it in the six dayes which are thine: Not on the Lords Day, which is neither thine nor theirs. No bodily recreation therefore is to be used on this day: but so far, as it may help

Isa. 58. 13, 14.

Psal. 37. 4.

help the Soul to do more chearfully the ſervice of the Lord.

a *Eph.* 5.18, 19. Sixthly, from groſs feeding, *a* liberal drinking of Wine, or ſtrong drink, which may make us either drowſie, *b Rom.* 12. 11. or *b* unapt to ſerve God with out Hearts and Minds.

Deut. 28.47. *Iſa.* 58. 13. Seventhly, from all *c* talking about worldly things, which hindreth the ſanctifying of the Sabbath, more than working; ſeeing one may work alone, but cannot talk but with others.

He that keeps the Sabbath, only by reſting from his ordinary work, keeps it but as a Beaſt. But reſt on this day is ſo far commanded to Chriſtians, as it is an help to ſanctification: and labour ſo far forbidden, as it is an impediment to the outward and inward worſhip of God.

If then thoſe recreations, which are lawful at other times, are on the Sabbath not allowed; much more thoſe that are altogether at all times unlawful. Who without mourning can endure to ſee Chriſtians keep the Lords day, as if they celebrated a feaſt rather to *Bacchus*, than to the Honour of the Lord Jeſus, the Saviour and Redeemer of the world? For having ſerved God but an Hour in outward ſhew, they ſpend the reſt of the Lords day, in *ſitting down to eat and drink, and riſing up to play*: Firſt, balaſting their bellies with eating and drinking; and then feeding their luſts with playing and dancing. Againſt which prophanation,

1 *Cor.* 10.7. *Exod.* 32,6, 18, 19.

nation, all Holy Divines, both old and new have in their times most bitterly inveighed. In so much that *Augustine* affirmeth, that *a* it was better to Plough than to Dance upon the Sabbath day.

Now in the Name of Almighty God, (who rested, having created Heaven and Earth,) and of his Eternal Son Iesus, the Redeemer of his Church, b who shall shortly come, on the dreadful day of Doom, to judge all men according to the obedience which they have shewed to his Commandements: I require thee, who readest these words, as thou wilt answer before the face of Christ, and all his Holy Angels at that day, that thou better weigh and consider whether Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-bating, Carousing, Tipling, and such other fooleries of *Robin Hood*, Morrice-dances, Wakes, and May games, be exercises that God will bless and allow on the Sabbath day. And seeing that no Action ought to be done that day, but such as whereby we either bless God, or look to receive a blessing from God; How darest thou do those things on that blessed day, on which thou darest not to pray to God to bestow a blessing on it to thy use? Hear this, and tremble at this, O prophane Youth, of a prophane age!

a Melius enim arare quam saltare in Sabbato, Aug. in tit, Psal. 91.

b Act. 17. 31. Rom. 2. 12. &c. 2 Thes. 2. 8, &c.

O Heart all frozen, and void of the feeling of the grace of God, that having every day in six, every Hour in every Day, every Minute in every Hour so tasted the sweet Mercy of thy God in Christ, without which thou hadst perished every moment; yet canst not find in thy corrupt and Irreligious Heart, to spend in thy Masters service that one day of the week, which he hath reserved for his own Praise and Worship. Let men in defence of their Prophaneness, object what they will, and answer what the Devil puts in their Mouths; yet I would wish them to remember, that seeing it is an Ancient Tradition in the Church, that the Lords second coming shall be upon the Lords day, how little joy they should have, to be overtaken in those Carnal sports, to please themselves, when their Master should find them in Spiritual Exercises serving him. The prophanest Wretch would then wish rather to be taken Kneeling at Prayers in the Church, than skipping like a Goat in a Daunce. If this cannot move, yet I would wish our impure Gallants to remember, that whilst they thus Daunce on the Lords day, (contrary to the Lords Commandement) they do but Daunce about the Pits brink; & they know not which of them shall first fall therein. Whereunto being once fallen, without Repentance, no greatness can exempt them from the

Lactan. lib. 7. cap. 1.

vengeance

vengeance of that great God, whose Commandements (contrary to their knowledge and Conscience) they do thus presumptuously Transgress. If then Gods Commandement cannot deter thee, nor Gods word advise thee; I say no more, put what S. *John* said before me, a *He which is filthy, let him be filthy still.* *Apo.* 22. 11.

a This was the last and heaviest curse that S. John wished spiritual Babylon.

For the Second.

The Consecration of the Sabbaths rest consists in performing three sorts of duties: First, before, secondly, at; thirdly, after the publick Exercises of the Church.

The duties to be performed before the publick Exercises, are:

1. To give over Working betime on the Eve, that thy body may be the more refreshed, and thy mind the better fitted to sanctifie the Sabbath on the next day. For want of this preparation, thy self and thy Servants being tired with labour and watching the night before, are so heavy, that when you should be serving God, and *hearing what his Spirit saith unto the Church* for your souls instructions; you cannot hold up your heads for sleeping: to the dishonour of God, the offence of the Church, & the shame of your selves. Therefore the Lord commands us not only to keep Holy, but also to remember afore hand the Sabbath day, to keep it Holy, by preparing our hearts, and removing all business that *Apoc.* 2. & 3.

Isa.56. 2. & 58.13. &c. that might hinder us to consecrate it, as a glorious day unto the Lord. Therefore whereas the Lord in the other Commandements, doth but either bid, or forbid: he doth both in this Commandement, and that with a special Memorandum. As if a Master should charge his servant to look well unto ten things of great trust; but to have a more special care to remember one of those ten, for divers weighty reasons: should not a faithful servant that loves his Master, shew a more special care unto that thing above all other businesses?

Exod. 16.23. &c. Thus *Moses* taught the people over-night to remember the Sabbath: and it was a Holy custom among our Fore-fathers, when at the Ringing to Prayer on the Eve before, the Husbandman would give over his Labour in the field, and the Tradesman his work in the Shop, and go to Evening

Exo. 19. 15. *1 Cor.* 7.5. Prayer in the Church, to prepare their Souls; that their minds might more chearfully attend Gods Worship on the Sabbath day.

Gen. 35.2. *1 Thes.* 4.4. 2. To possess that night thy vessel in Holiness and Honour: that thou mayst present thy Soul more purely in the sight of God the next Morning.

1 Sam. 21 5. *Exod.* 19. 16. *Psal.* 92.2. 3. To rise up early in the Morning on the Sabbath day. Be careful therefore to rise sooner on this day, than on other dayes; by how much the service of God is to be preferred before all Earthly businesses: For there is no

M. ste

Maſter to ſerve ſo good as God; and in the end, no work ſhall be better rewarded than his ſervice.

4 When thou art up, conſider with thy ſelf, what an impure ſinner thou art; and into what an Holy place thou goeſt, to appear before the moſt Holy God, who ſeeth thy heart, and hateth all Impurity and Hypocriſie. Examine thy ſelf therefore before thou goeſt to Church, what grievous ſins thou haſt committed the Week paſt; confeſs them unto God, and earneſtly pray for the pardon and forgiveneſs of them, and ſo reconcile thy ſelf with God in Chriſt. Renew thy vows to walk more conſcionably, and pray for an encreaſe of thoſe graces which thou haſt, and a ſupply of thoſe which thou wanteſt. But eſpecially pray, that thou maiſt have Grace to hear the word of God read and preached with profit; and that thou mayſt receive the Holy Sacrament with comfort (if it be Communion day;) that God by his Holy Spirit would aſſiſt the Preacher, to ſpeak ſomething that may kill thy ſin, and comfort thy ſoul: which thou maiſt do in this or the like ſort. Col. 4. 2.

A Morning Prayer for the Sabbath day.

O Lord *moſt high*, O God Eternal, all whoſe *works are glorious, and whoſe thoughts are very deep*: there can be no *better thing*, than *to praiſe thy Name, and to declare thy loving kindneſs in* Pſal. 92. 5.

the Morning on thy Holy and blessed Sabbath day. For it is thy will and Commandement, that we should sanctifie this day in thy service & praise: and in the thankful remembrance, as of the Creation of the World by the power of thy word; so of the Redemption of Mankind by the death of thy Son. *Thine (O Lord) I confess, is greatness, and power, and glory, and victory, and praise: for all that is in Heaven and Earth is thine. Thine is the Kingdom, O Lord, & thou excellest as head over all. Both riches and honour came of thee, and thou reignest over all, and in thine hand is power & strength; and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious Name; that whereas I a wretched sinner, have so many ways provoked thy Majesty to anger & displeasure: thou notwithstanding of thy favour and goodness (passing by my prophaneness and infirmities) hast vouchsafed to add this Sabbath again into the number of my days. And vouchsafe O Heavenly Father, for the Merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrateth this day) to pardon and forgive me all my sins and misdeeds. Especially O Lord, a cleanse my Soul from those filthy sins, with the bloud of thy most pure and undefiled b *Lamb, which taketh away the sins of the World* And let thy Holy Spirit more and more subdue my Corruptions, that I may be renewed

1 Chro. 29. 11, 12.

a Here thou mayest confess whatsoever sin of the last week clogs thy conscience.

b Joh. 1. 29.

after thine own Image, to serve thee in newness of life, and Holiness of conversation, And as, of thy mercy, thou hast brought me to the beginning of this blessed day: so, I beseech thee, make it a day of Reconciliation, betwixt my sinful Soul and thy Divine Majesty. Give me grace to make it a day of Repentance unto thee, that thy goodness may seal it to be a day of pardon unto me: and that I may remember, that the keeping Holy of this day, is a Commandement which thine own finger hath written: That on this day, I might meditate on the glorious works of our Creation and Redemption; and learn how to know and to keep all the rest of thy Holy Laws and Commandements. And when anone, I shall, with the rest of the Holy Assembly, appear before thy presence in thy House, to offer unto thee our Morning Sacrifice of praise and Prayer, and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy Servant; O let not my sins stand as a Cloud, to stop my prayers from ascending unto thee, or to keep back thy Grace from descending by thy word into my heart. I know, O Lord, and tremble to think, that three parts of the good Seed falls upon bad ground: O let not my Heart be like the *a High-way*, which through hardness, and want of true understanding receives not the Seed, till the evil one cometh, and catcheth it

Mat. 13.4, &c. *Luke* 8.5. &c.

it away; nor like to the *ſtony ground*, which heareth with joy for a time, but falleth away as ſoon as perſecution ariſeth for the Goſpels ſake; nor like the *thorny ground*, which by the *cares of this world*, and the deceitfulneſs of *riches*, *choketh the word which it heareth*, and makes it altogether unfruitful: but that like unto the *good ground*, I may hear thy word, with an *honeſt and good heart*, *underſtand it*, *and keep it*, *and bring forth fruit with patience*, in that meaſure that thy Wiſdom ſhall think meet for thy glory, and mine everlaſting comfort. Open likewiſe, I beſeech
a Col. 4. 3. thee, O Lord, the *a* door of utterance unto thy faithful ſervant, whom thou
b Act. 26. 18. haſt ſent unto us *b to open our eyes, that we may turn from darkneſs to light, & from the power of Satan unto God: that we may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by Faith in Chriſt.* And give me grace to ſubmit my ſelf unto his miniſtery, as well when he terrifieth me with judgments as when he comforteth me with thy Mercies. And that I may have him
c Theſ. 5. 13. in ſingular *c* love *for his works ſake*; becauſe *d* he *watcheth for my ſoul, as he that*
d Heb. 13. 17. *muſt give an account* for the ſame unto his Maſter. And give me grace to be-
Eccleſ. 5. 1. have my ſelf in the Holy Congregati-
Eph. 3. 10. on with comelineſs and reverence, as in thy preſence, and in the ſight of thy
1 Pet. 1. 12. Holy Angels. Keep me from drowſineſs and ſleeping, and from all wandering thoughts, and worldly imaginations

maginations. Sanctifie my Memory, that it may be apt to receive, and firm to remember those good and profitable Doctrines, which shall be taught unto us out of thy Word. And that through the assistance of thy Holy Spirit, I may put the same Lessons in practice for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy Name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I, as one of thy obedient servants, may make my chief delight to consecrate it to thy Glory and Honour, not doing mine own ways, nor seeking mine own will, nor speaking a vain word; but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may, through thy blessing, feel in my heart the beginning of that Eternal Sabbath, which in unspeakable joy and glory I shall celebrate with thy Saints and Angels, to thy praise and worship in thy Heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord, in that form of Prayer which he hath taught me. *Isa.* 66.23.

Our Father which art in Heaven, &c.

Having thus in private prepared thine own soul, if thou hast the charge of a Family, call all thy Household together,

gether, read a Chapter, and pray as in the Week days. But remember ſo to diſpatch theſe private preparations and duties, as that thou and thy Family may be in the Church, before the beginning of Prayers: elſe your private exerciſes are rather an hinderance than a preparation. And as thou (and thy Houſhold) do go in all reverence towards the Church, let every one meditate thus with himſelf.

Things to be meditated as thou goeſt to the Church.

Pſal. 100.4. 1. THat thou art going to the Court of the Lord; and to ſpeak with the great God by Prayer; and to hear his Majeſty ſpeak unto thee by his Word, and to receive his bleſſing on thy Soul, and thy honeſt labour, in the ſix days laſt paſt.

2. Say with thy ſelf by the way; *As the Hart brayeth for the rivers of water, ſo panteth my ſoul after thee, O God. My ſoul thirſteth for God, even for the living God: When ſhall I come and appear before the preſence of God?* For, *a day in thy Court is better than a thouſand other where. I had rather be a Door-keeper in the Houſe of my God, than to dwell in the Tabernacles of wickedneſs.* Therefore *I will come into thy Houſe in the multitude of thy mercies, and in thy fear will I worſhip toward thine Holy Temple.*

Pſal. 42.1.2

Pſal. 84.10.

Pſal. 5.7.

3. As thou entereſt into the Church, ſay; *How fearful is this place? This is none other but the houſe of God, this is the gate of Heaven.*

Gen. 28.17.

Heaven. Surely, the Lord is in this place: God is in this people indeed. And proſtrating with thy face downward, being come to thy place, ſay; *O Lord, I have loved the Habitation of thy Houſe, and the place where thy Honour dwelleth. One thing therefore I have deſired of thee, that I will require, even that I may dwell in thy Houſe all the days of my life, to behold thy beauty, and to viſit thy Temple.* Therefore *will I offer in thy Tabernacle Sacrifices of joy, I will ſing and praiſe the Lord. Hearken unto my voyce, O Lord, when I cry; have mercy alſo upon me, and hear me. Doubtleſs, kindneſs and mercy ſhall follow me all the days of my life, and I ſhall remain* a long ſeaſon *in the Houſe of the Lord.* And this is that preparation, or looking to our feet, whereto *Solomon* adviſeth us, before we enter into the Houſe of God.

1 Cor. 14. 25. Pſal. 26. 8. Pſal. 27. 4. Pſal. 27. 6, 7. Pſal. 23. 6. Eccl. 5. 1.

The ſecond ſort of Duties, which are to be performed at the time of the Holy Aſſembly.

WHen Prayers begin, lay aſide thine own private Meditations; and let thine heart joyn with the Miniſter, and the whole Church, as being one body of Chriſt: and becauſe that God is the God of order, who will have all things to be done in the Church with one heart and accord, and the Exerciſes of the Church are common and publick. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publike prayers of the whole Church.

1 Cor. 13. 12. Act. 2. 46. and 4. 32.

Eccl. 5.2. *Salomon* therefore adviseth a man not to be rash, to utter a thing in the Church before God. Pray therefore when the Church prayeth, sing when they sing, and in the action of kneeling, standing, sitting, and such indifferent Ceremonies (for the avoiding of scandal, the continuance of charity, and in testimony of thine obedience) *a* conform thy self to the manner of the Church wherein thou liveſt.

Ezek. 46 10. *Psal* 110. 3.

a Cum Romam venio, jejuno Sabbato: cum hic sum, non jejuno. Sic & tu ad quam forte Ecclesiam venezis, ejus morem serva; si cuiquam non vis esse scandalo, nec cuiquam tibi, Amb. cons. August. Ep. ad Januar.

Whileſt the Preacher is expounding and applying the Word of the Lord, look upon him; for it is a great help to ſtir up thine attention, and to keep thee from wandring thoughts. So *b the eyes of all that were in the Synagogue,* are ſaid to be *faſtned on Chriſt* whileſt he preached: and *c* that all the people hanged upon him when they heard him. Remember that thou art there as one of Chriſts Diſciples, to learn the *knowledg of Salvation, by the remiſſion of ſins, through the tender mercy of God,* Luke 1.77.

b Luk. 4.20.

c Luk. 19.48.

Be not therefore in the School of Chriſt, like an idle Boy in a *Grammer-School,* that often heareth, but never learneth his leſſon; and ſtill goeth to School, but profiteth nothing. Thou hateſt it in a Child: Chriſt deteſteth it in thee. To the end therefore that thou mayeſt the better profit by Hearing, mark:

1. The Coherence and Explication of the Text.

2. The

2. The chief sum or scope of the Holy Ghost in that Text.

3. The Division or Parts of the Text.

4 The Doctrines; and in every Doctrine, the Proofs, the Reasons, and Uses thereof.

A method, of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon; and therefore much wished to be put in practice of all Faithful Pastors, who desire to edifie their people in the knowledg of God, and his true Religion.

If the Preachers method be too curious or confused; then labour to remember,

1. How many things he taught, which thou knewest not before; and be thankful.

2. What sins he reproved, whereof thy conscience tells thee that thou art guilty; and therefore must be amended.

3. What Vertues he exhorted unto, and which are not so perfect in thee; and therefore endeavour to practise them with more zeal and diligence.

But in hearing apply every speech as spoken to thy self rather by a God than by Man: and labour not so much to hear the Words of the Preacher sounding in thine ear, as to feel the Operation of the Spirit working in thy Heart. Therefore it is said so often, b *Let him that hath an ear, hear what*

Isa. 55. 3. Act. 10. 33. 1 Cor. 7. 25. Gal. 4. 14. 1 Thes. 2. 13. a 10. b 2. 7.

Luk. 24 32. *the Spirit speaks to the Church*: And, *Did not our hearts burn within us, whilest he opened unto us the Scriptures?* And thus
a Luke 11.28. to hear the Word, hath a *a* blessing promised thereto. It is the accepta-
b Ro. 15. 16. blest *b* sacrificing of our selves unto God. It is the *c* surest note of Christs
c Deut 33.3. Saints: the *d* truest mark of Christs
d Joh. 10 27. sheep: the *e* apparentest sign of Gods
e Joh. 8.47. and Elect: the very bloud, as it were, which uniteth us to be the *f* Spiritual Kindred, Brethren and Sisters of the Son of God. This is the best Art of Memory for a good Hearer.

18. 37. *When the Sermon is ended.*

f Luk. 8.21. Mark 3.35. 1. Beware thou depart not, like the nine Lepers, till that for thine Instruction to saving Health, thou hast returned thanks and praise to God by an after Prayer, and singing of a Psalm.

Ezek. 46.10. And when the blessing is pronounced, stand up to receive thy part therein; and hear it, as if Christ himself (whose Minister he is) did pronounce the same unto thee: For in this case it is

Luke 10.16. true, *He that heareth you, heareth me*, and the Sabbath Day is blessed, because God hath appointed it to be the Day,

Num. 6.23. 27. wherein by the Mouth of his Ministers, he will bless his people, which hear his Word, and glorifie his Name. For though the Sabbath day in it self be no more blessed than the other six days; yet because the Lord hath appointed it to Holy uses above others, it doth as far excel the other days of the Week, as the consecrated

bread

bread which we receive at the Lords Table, doth the common bread which we eat at our own Table.

2. If it be a Communion day, draw near to the Lords Table in the Wedding Garment of a faithful and penitent Heart, to be partaker of so Holy a Banquet.

And when Baptisme is to be administred, stay and behold it with all reverent attention, that so thou maiest, First, shew thy reverence to Gods Ordinance; Secondly, that thou mayst the better consider thine own ingrafting into the visible body of Christs Church, and how thou performest the vows of thy new Covenant; Thirdly, that thou maiest repay thy debts in praying for the Infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the inward effects of Baptisme, by his bloud and spirit; Fourthly, that thou mayst assist the Church in praising God for grafting another Member into his Mystical Body; Fifthly, that thou mayst prove whether the effects of Christs death killeth sin in thee, and whether thou be raised to newness of life by the vertue of his Resurrection, and so to be humbled for thy wants, and to be thankful for his grace; Sixthly, to shew thy self to be a Free-man of Christs Corporation, having a voyce or consent in the admission of others into that Holy Society.

3. If

1 Cor. 16. 1. 2 Cor. 9. 5, 6, 7, &c. 3. If there be any Collection for the Poor, freely without grudging bestow thine Alms, as God hath blessed thee with Ability. And thus far of the duties to be performed in this Holy Assembly.

Now of the third sort of Duties after the Holy Assembly.

AS thou returnest home, or when thou art entered into thy House, meditate a little while upon those things which thou hast heard. And as *Levit.* 11. 3 the clean Beasts which chew the cudd; so must thou bring again to thy remembrance, that which thou hast heard in the Church. And then kneeling down, turn all to a Prayer; beseeching God to give such a blessing to those things which thou hast heard, *Psal.* 119. 111. that they may be a direction to thy life, and a consolation unto thy Soul. For till the Word be made thus our own, and as it were close hidden in *Mat.* 13. 19. our Hearts, we are in danger lest Satan steal it away, and we shall receive no profit thereby. And when thou goest to dinner, in that reverend and thankful manner before prescribed; remember, according to thine Ability, to have one or more poor Christians, whose hungry bowels may be refreshed with thy meat: imitating Holy *Iob*, who protested that he did never *eat his Iob 31. 17, 18. Morsels alone*, without the good company of the poor and *Fatherless*, that is the

the Commandement of Christ, our Master, *Luk.* 14.13. Or at leastwise, send some part of thy Dinner to the poor, who lies sick in the back Lane, without any Food. For this will bring a blessing upon all thy works and labours; and it will one day more rejoyce thy soul, than it doth now refresh his body, when Christ shall say unto thee, O blessed child of God, *a I was an hungred, and thou gavest me meat,* &c. And *for as much as thou hast done it* for my sake, *to the least of these my Brethren*, I take it in as good part, as if thou hadst *done it to mine* own *self.*

When Dinner is ended, and the Lord praised; call thy Family together, *b* examine what they have learned in the Sermon: commend them that do well, yet discourage not them whose Memories or Capacities are *c* weaker; but rather help them, for their will and minds may be as good. *d* Turn to the Proofs which the Preacher alledged, and *e* rub those good things over their Memories again. Then *f* sing a Psalm or more. If time permit, thou maiest teach and examine them in some part of the Catechisme: Conferring every Point with the Proofs of the Holy Scriptures. This will both increase our knowledg, and sharpen our memory: seeing by experience we find, that in every Trade they who are most *g* exercised, are ever best expert. But in any wise remember so to dispose all these private exer-

Hest. 9.22. *Deut.* 15.10, &c. a *Mat.* 25.35, &c. b If thou be a private man, either perform these holy duties by thy self, or ioyn with some godly Family in the performance of them. c *Heb.* 5.14. d *Act.* 17.11. e *Deut.* 6.7. 20. f *Mat.* 26.30. *Iam.* 5.13. g *Heb.* 5.14.

exercises, as that thou mayst be with the first in the Holy congregation at the Evening Exercise; where behave thy self in the like devotion and reverence as was prescribed for the Holy Exercise of the Morning.

After Evening Prayer, and at thy Supper, behave thy self in the like Religious and Holy manner, as was formerly prescribed. And either before, or after Supper, if the Season of the year and weather do serve.

a *Psal.* 92.5. & 19. b 1.&c & 81. 3.&c b *Rom.* 1.19, 20.

1. Walk into the fields, and *a* meditate upon the works of God: for in *b* every creature, thou mayst read, as in an open Book, the Wisdom, Power, Providence, and Goodness of Almighty God: and how that none is able to *c* make all these things in the variety of their forms, vertues, beauties, life, motions, and qualities, but our most glorious God.

Præsentem narrat quæliber herba Deum

2. Consider how *d* gracious he is, that made all these things to serve us.

c *Esai.* 40.26 d *Psal.* 8.

3. Take occasion hereby, to stir up both thy self & others, to admire and adore his power, wisdom and goodness; and to think what ungrateful wretches we are, if we will not (in all obedience) serve and honour him.

Mat. 25.36. *James* 5.14.

4. If any Neighbou. be sick, or in any heaviness, go to visit him: If any be fallen at variance, help to reconcile them.

To conclude, three sorts of works may lawfully be done on the Sabbath day.

W ike

1. Works of Piety, which either directly concern the ſervice of God, though they be performed by bodily labours: As under the Law, the Prieſts did labour in killing and dreſſing the Sacrifices, and burning them on the Altar; and Chriſtians under the Goſpel, when they travel far to the places of Gods worſhip, it is but a Sabbath-days journey; like to that of the *Shunamite*, who travelled from home, to hear the Prophet on the Sabbath day, becauſe ſhe had no teaching near her own dwelling: And the Preacher, though he laboureth in the ſweat of his brows to the wearing of his body, yet he doth but a Sabbath-days work; for the Holy end ſanctifieth the work, as the Temple did the Gold, or the Altar the gift thereon: Or elſe ſuch bodily labour, whereby the people of God are aſſembled to his Worſhip; as the ſounding of Trumpets under the Law, or the ringing of Bells under the Goſpel.

Mat. 12. 5. *Act.* 1 12. 2 *Reg.* 4. 22. *Mat.* 23 17. 19. *Num.* 10 2. 3. 2 Reg. 19. 8. *Mark* 3. 4.

2. Works of Charity: as to *a* ſave the life of a man, or *b* of a beaſt: to *c* fodder, water, and dreſs Cattel; to make honeſt *d* proviſion of meat and drink, to refreſh our ſelves, and to *e* relieve the poor; to viſit the ſick; to make *f* Collections for the poor; and ſuch like.

a Mat. 12. 11. *b* Luk. 13. 15. *c* Luk. 12. 1. *d* Heſt. 9. 22. *e* 1 Cor. 11. 22. 34. 1 *f* 1 Cor. 16. 2.

3. Works of neceſſity, not fained, but preſent and imminent, and ſuch as could not be prevented before, nor cannot be deferr'd unto another day:

As

As to reſiſt the invaſion of Enemies, or the robberies of thieves; to quench the rage of Fire; and for Phyſicians to ſtanch, or let bloud, or to cure any other deſperate diſeaſe; and for Midwives to help women in labour. Marriners may do their labour: Souldiers being aſſailed may fight: and * Poſts may ride for the publick good; and ſuch like. On theſe or the like occaſions, a man may lawfully work Yea, and when they are called, they may upon any of theſe occaſions go out of the Church, and from the Holy exerciſes of the Word and Sacraments: provided always, that they be humbled, that ſuch occaſions fall out upon that day and time; and that they take no Money for their pains on that day, but only for their ſtuffe, as in the fear of God, and conſcience of his Commandement.

† Nuncius præceps excipitur a Sabbato. Iud. Comment. ſup. *Num.* 13.1.

When the time of reſt approacheth, retire thy ſelf to ſome private place: and knowing that in the ſtate of corruption no man liviug can ſanctifie a Sabbath in that ſpiritual manner that he ſhould, but that he commits many breaches thereof, in his Thoughts, Words, and Deeds; humbly crave pardon for thy defects, and reconcile thy ſelf unto God, with this or the like Evening Sacrifice.

A private Evening Prayer for the Lords Day.

Iſa. 6.3. O Holy, Holy, Holy, Lord God of Sabbath, ſuffer me, who am but duſt

a Duſt and Aſhes, to ſpeak unto thy moſt glorious Majeſty. I know that thou art a *b* conſuming fire, I acknowledg that I am but withered *c* ſtubble My *d* ſins are in thy ſight, and Satan *e* ſtands at my right hand to accuſe me for them: I come not to excuſe, but to *f* judge my ſelf worthy of all thoſe judgments, which thy Juſtice might moſt juſtly inflict upon me a wretched creature, for my ſins and tranſgreſſions The number of them is ſo great, the Nature of them is ſo grievous, that they make me ſeem *g* vile in mine own eyes, how much more loathſome in thy ſight? I confeſs they make me ſo far from being *h* worthy to be called thy Son; that I am altogether unworthy to have the Name of thy meaneſt Servant. And if thou ſhouldſt but recompence me according to my Deſert, the Earth (as weary of ſuch a ſinful burthen) ſhould *i* open her mouth and ſwallow me up, like one of *Dathans* Family, into the bottomleſs pit of Hell. For if thou *k* didſt not ſpare the Natural Branches, thoſe Angels of glorious Excellency, but hurledſt them down from the Heavenly Habitations, into the pains of Helliſh Darkneſs, to be kept unto Damnation, when they ſinned but once againſt thy Majeſty; and didſt *l* expel our firſt Parents out of Paradiſe, when they did but tranſgreſs one of thy laws: alas, what vengeance may

a *Gen.* 18 27.
b *Heb.* 12.29.
c *Iob* 21. 18.
d *Pſal.* 51.3.
e *Zach* 3.1,2.
f 1 *Cor.* 11.31.
g 2 *Sam.* 6.22.
h *Luke* 15. 21.
i *Pſal.* 106. 17.
k 2 *Pet.* 2.4.
l *Gen.* 3.23.

may I expect, who have not offended
a Rom. 2. 5. in one sin only, *a* heaping daily
b Iob 15. 16. sin upon sin, without any true re-
pentance, *b drinking iniquity as it were*
water, ever powring in, but never
powring out any filthinesse; and have
transgressed not one, but all thy Holy
laws and commandements? Yea, this
present day, which thou hast straight-
ly commanded me to keep Holy to
thy praise and worship, I have not so
religiously kept and observed, nor
prepared my soul in that Holinesse and
chastity of Heart, as was fit to meet
thy blessed Majesty in the Holy As-
sembly of thy Saints. I have not atten-
ded to the preaching of thy Word,
nor to the administration of thy Sa-
craments, with that Humility, Reve-
rence, and Devotion, that I should.
For though I was present at those
Holy exercises in my body; yet, Lord,
I was overtaken with much drowsi-
nesse: And when I was awake, my
mind was so distracted and carried
away with vain & worldly thoughts,
that my soul seemed to be absent and
out of the Church. I have not so duely
(as I should) meditated with my self,
nor conferred with my Family, upon
those good Instructions which we
have heard and received out of thy
Holy Word, by the publick Ministery.
For Default whereof, Satan hath
stolne the most part of those instru-
ctions out of my heart, & I wretched
Creature have forgotten them, as
though

though they had never been heard. And my Family doth not thrive in knowledg and ſanctification under my Government as they ſhould. Though I know, where many of my poor Brethren live in want and neceſſity, and ſome in pain, and comfortleſs: yet I have not remembred to relieve, the one with my Alms, nor the other with Conſolations: but I have feaſted my ſelf, and ſatisfied mine own Luſts. I have ſpent the moſt part of the day in idle talk, vain ſports and exerciſes. Yea Lord, I have, *&c.* *a* And for all theſe my ſins, my conſcience cries guilty, thy Law condemns me; and I am in thy hand to receive the ſentence and curſe that is due to the wilful breach of ſo Holy a Commandement. But what if I am by thy Law condemned? yet Lord, thy Goſpel aſſures me that thy *b* mercy is above all thy works: that thy grace tranſcends thy Law: and thy *c* goodneſs delighteth there to reign, where ſins do moſt abound. In the multitude therefore of the Mercies and Merits of Jeſus Chriſt my Saviour, I beſeech thee, O Lord, who deſpiſeſt not the ſighing of a contrite Heart, *d* nor deſireſt the death of a penitent ſinner, to pardon and forgive me all thoſe my ſins, and all the errours of this day, and of my whole life; & free my ſoul from that curſe and judgment which is due unto me for them. Thou that didſt juſtifie the contrite *Publicane* &c.

a Here confeſs whatſoever fault thou haſt done that day by omiſſion or commiſſion, & then fetching from thy heart a deep ſigh, ſay,

b *Pſal.* 105. *Iam.* 2.13. *c* *Rom.* 5.20. *d* *Ezek.* 33.11. *Luk.* 18.10,

for

for four words of confeſſion, and re-
ceivedſt the Prodigal child (when h
had ſpent all the ſtock of thy grace
into favour upon his repentance: par-
don my ſins likewiſe, O Lord, and ſuf-
fer me not to periſh for my tranſgreſ-
Mat. ſions. Oh ſpare me, and receive me int
21. 31, thy favour again. Wilt thou (O Lord
32. reject me, who haſt received all *Publi-*
canes, Harlots, and ſinners, that upon
Repentance ſued to thee for grace
Shall I alone be excluded from thy
mercy? Far be it from me to think ſo:
for thou art the ſame God of mercy
Lam. unto me, that thou waſt unto them,
3.22. & thy compaſſions never fail. Where-
fore, O Lord, deal not with me after
my Merits, but according to thy great
mercy. Execute not thy ſevere Juſtice
againſt me a ſinner: but exerciſe thy
long-ſufferance in forbearing thine
own creature. I have nothing to pre-
ſent unto thee for a ſatisfaction, but
only thoſe bloudy Wounds, bitter
Death, and Paſſion, which thy bleſſed
Son, my only Saviour, hath ſuffered for
me. Him (in whom only thou art well-
pleaſed) I offer unto thee for all my
ſins, wherewith thou art diſpleaſed.
He, my Mediatour, the requeſt of
Heb. whoſe bloud, *ſpeaking better things than*
12.24. *that of* Abel, thy mercy can never gain-
ſay. Illuminate my underſtanding, and
ſanctifie my Heart with thy Holy ſpi-
rit, that it may bring to my remem-
brance all thoſe good and profitable
Leſſons, which this day, and at other
time

times have been taught me out of thy Holy word; that I may remember thy Commandements to keep them, thy Judgments to avoid them, & thy sweet Promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most Holy will: Oh receive me into thy favour; and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling and creation. And give me grace so to keep Holy thy Sabbaths in this life; as that (when this life is ended) I may with all thy Saints and Angels, celebrate an Eternal Sabbath of joys and praise, to the Honour of thy most glorious Name, in thy Heavenly Kingdom for evermore. *Amen.*

And then calling thy Family together; shut up the Sabbath with the Meditations and Prayers before prescribed for thy Family. And the Lord will give thee that night a more sweet and quiet rest than ordinary, and prosper thee the better in all the labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now followeth the extraordinary Practice of Piety, whereby God is glorified in our Lives.

THe extraordinary Practice of Piety consists either in Fasting or Feasting.

1. Of the Practice of Piety in Fasting. *Jejunium.*

There

There are divers kinds of Fasting

1 Coactum. First, a constrained Fast, as when men either have not food to eat, as in the

2 Kin. 6.26. *a* Famine of *Samaria*; or having food

b Act. 27 33. cannot eat it for heavinesse or sickness, as it befel them who were in the *b* Ship with Saint *Paul*. This is rather Famine than Fasting.

2 Physicum. Nihil periculosius habitudine corporis extreme bona: detrahenda sunt ergo pe jejunium redundantia, ne natura suo pondere fracta succumbat. Basil. hom. 1. Secondly, A natural Fast, which we undertake Physically for the Health of our body.

3. Politicum. Thirdly, A civil Fast, which the Magistrate enjoyneth for the better maintenance of the Common-wealth; that by using fish as well as flesh, there may be greater plenty of both.

4. Miraculosum. Fourthly, A miraculous Fast: as the forty days Fast of *Moses* and *Elias*, the Types; and of Christ the substance. This is rather to be admired, then imitated.

5. Quotidianum. Fifthly, A daily Fast: when a man is careful to use the Creatures of God with such Moderation, that he is not made heavier but more chearful to serve God, and to do the Duties of his Calling. This is specially to be observed of *c* Ministers and Judges.

c 1 Tim. 3.3. Tit. 2.3. Prov. 31.4,5. Sixthly, A religious Fast, which a man voluntarily undertakes to make his body and Soul the fitter to pray more fervently unto God, upon some extraordinary occasion. And of this Fast only we are to treat. The Religious Fast is of two sorts, either private or publique.

6. Religiosum. 2 Cor. 6.4,6.

1. *Of a private Fast.*

THat we may rightly perform a private Fast, four things are to be observed: first, the Author: secondly, the time and Occasion: thirdly, the Manner: fourthly, the ends of private Fasting.

1. *Of the Author.*

The first that ordained Fasting was God himself in Paradise: and it was the first Law that God made in commanding *Adam* to abstain from eating the forbidden fruit. God would not pronounce nor write his Law without Fasting, and in his Law commands all his people to fast. So doth our Saviour Christ teach all his Disciples under the New Testament likewise. By Religious Fasting a man comes neareſt the ise *a* of Angels, and to do Gods will on Earth, as it is done in Heaven. *b* Yea, Nature seemeth to teach man this duty, in giving him a little mouth, and a narrower throat; for nature is content with a little, Grace with less. Neither doth Nature and Grace agree in any one act better than in this Exercise of religious Fasting; for it strengtheneth the memory. & clearth the mind; illuminateth the understanding, & bridleth the affections; mortifieth the flesh, and preserveth Chastity; preventeth sickness, and continueth health; it delivereth from evils, & procureth all kind of blessings.

Jejunium in Paradiso præscriptum est; reverere igitur jejunii canitiem. Basil. hom. cap. de jejun. *Exod.* 19. 3. *Levit.* 23. *Mat.* 6. 17. *and* 9. 15. a Qui jejunat, Angelorum ritu vivit, & dum paucissimis contentus est, similitudinem cum iis assequitur. Basil. hom. de Iejun. b Natura os parvum, & guttur arctum homini dedit.

By

Quamdiu jejunavit Adam, in Paradiso fuit, comedit, & ejectus est. Hieron.

By breaking thy Fast, the Serpent overthrew the first *Adam*, so that he lost Paradise: but by keeping a Fast, the second *Adam* vanquished the Serpent, and restored us into Heaven. Fasting was she who covered *Noah* safe in the Ark, whom Intemperance uncovered and left stark naked in the Vineyard. By Fasting, *Lot* quenched the flame of *Sodom*, whom Drunkenness scorched with the fire of Incest. Religious Fasting, and talking with God, made *Moses* face to shine before men; when Idolatrous eating and drinking caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an Angelical Coach to Heaven; when voluptuous *Ahab* was sent in a bloudy Chariot to Hell. It made *Herod* believe that *John* Baptist should live after death by a blessed Resurrection; when after an intemperate life, he could promise nothing to himself, but eternal death and destruction. O Divine Ordinance, of a Divine Author!

2. *Of the Time.*

[a] Præceptum esse Jejunium video, quibus autem

The Holy Scripture appoints no Time under the New Testament to Fast: but leaves it unto Christians on a free choice, *Rom.* 14. 3. 1 *Cor.* 7.

diebus non oporteat jejunare, & quibus oporteat, præcepta Domini vel Apostolorum non invenio definitum Aug. Catulan *Ep.* 86. Indifferenter jejunandum ex arbitrio, ex imperio novæ disciplinæ, pro temporibus, & causis uniuscujusque. Tert. adverf. Psychic. Montanus, hæreticus primus erat qui jejuniorum legem præscripsit. Euf. Eccl. hist. lib. 5. cap. 18. x Appelion.

to fast as occasions shall be offered unto them, *Mat* 9 15. As when a man becomes an humble and earnest Suiter unto God, for the pardon of some gross sin committed; or for the prevention of some sin, whereunto a man feels himself by Satan solicited; or to obtain a special blessing which he wants; or to avert some Judgment which a man fears, or is already fallen upon himself or others; or lastly, to subdue his flesh unto his spirit, that he may more chearfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a *a* day, or *b* longer, as his occasion requires, and the constitution of his body, and other needful affairs will permit.

a *Lev.* 23 32. *Iosh.* 7.6. 2 *Sam.* 3.35. b *Hest.* 4 16. c *Lev.* 23 28. 36. *Ioel.* 1. 14. & 2.15. d 2 *Sa.* 3.35. *Ezra.* 10.6. *Dan.* 10 3. *Ester* 4.16. *Acts* 9.9.

3. Of the manner of a private Fast.

The true manner of performing a private Fast, consists partly in outward, partly in inward Actions.

The outward actions are; to abstain for the time that we Fast: First, from all *c* worldly business & labour, making our Fasting-day, as it were a Sabbath-day, *Lev.* 23. 28. For worldly business will distract our minds from Holy Devo ion.

Secondly, from all manner of food, yea, from *d* bread and water, so far as Health will permit. 1. That so we may acknowledg our own indignity, as being unworthy both of life and all the means for the maintenance thereof 2. That by afflicting the body, the

soul which followeth the Constitution thereof, may be the more humbled. 3. That so we may take a godly
a 2 Co. 7 1. a revenge upon our selves, for abusing our liberty in the use of Gods Creatures. 4. That by the Hunger of our bodies, through want of these earthly things, our souls may learn to Hunger more eagerly after Spiritual and Heavenly food. 5. To put us in mind, that as we abstain from food, which is
b Quid prodest vacuare corpus abescis, & animam replere peccatis? Aug de temp Ser. 46. lawful; so we should much more abstain from b Sin, which is altogether unlawful.

Thirdly, from good and costly c Apparel; that as the abuse of these puffes us up with pride, so the laying aside their lawful use may witness our Humility And to this end in ancient times they used (especially in publick
c Exo. 33.5, 6. Fasts) to put d on sack-cloth, or other course Apparel. The equity hereof still remaineth, especially in publick
d Hest. 4 1,2. Jonas 3.5,6. Joel. 1.13. Mat. 11.21. Fasts; at what time to come into the Assembly with starched bands, crisped Hair, brave Apparel, and decked with flowers or perfums, argueth a Soul that is neither humble before God, nor ever knew the true use of so Holy an exercise.

Fourthly, from the full measure of
e Hest. 12.16. Joel. 1 13. Hest. 4 3. e ordinary sleep: that thou maiest that way also humble thy body; and that thy Soul may watch and pray, to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for worldly gain, how much

mor

more shouldest thou do it for the service of God? And if *Ahab* (in imitation of the Godly) did in his Fast lie in sack-cloth, to break his sleep by Night; what shall we think of those who on a Fasting-day will yield themselves to sleep in the open Church?

1 *King* 21.27.

Fifthly and lastly, from all outward pleasures of our Senses. So that as it was not the [a] Throat only that sinned, so must not the Throat only be punished: And therefore we must endeavour to make our eyes (as at all times, so) especially on that day to fast from beholding Vanities; our ears from hearing Mirth or Musick, but such as may move to mourn; our Nostrils from pleasant Smells; our Tongues from lying, dissembling, and slandering: yea, the use of the Marriage-Bed must be omitted, in a religious Reverence of the Divine Majesty: That so nothing may hinder our true Humiliation, but that all may be signs that we are unfainedly humbled. Thus much of the outward manner.

[a] Si sola gula peccavit sola jejunet, & sufficit. Si vero peccaverunt & membra cætera, cur non jejunent & ipsa? Bern. Serm. Quadrag. 3.

2. The inward manner of Fasting consists in two things:

1. Repentance. 2. Prayer.

Repentance hath two parts.

I. Penitency for sins past. *Metameleia.*

II. Amendment of life in time to come. *metanoia.*

This penitency consists in three things. First, an inward insight of sin, and sense of misery. Secondly, a bewailing

wailing of thy vile estate. Thirdly, an humble and particular confession of all thy known sins.

1. Of the inward insight of sin, and sense of misery.

This sense and insight will be effected in thee: First, by considering thy sins, especially thy gross sins, according to the Circumstances of the time when, place where, manner how, and person with whom it was committed. Secondly, the Majesty of God against whom it was done: and the rather because thou didst such things against him since he became a Father unto thee, and bestowed so many sweet blessings in bountiful manner upon thee Thirdly, in considering the curses which God hath threatned for thy sin: How graciously God hath plagued others for the same fault; and how that no means in Heaven or Earth could deliver thee from being eternally damned for them, had not the Son of God so lovingly died for thee. Lastly, that if God loves thee, he must chasten thee ere it be long, with some grievous affliction; unless thou dost prevent him by speedy and unfained Repentance. Let these and the like considerations, so prick thy heart with sorrow, that melting for remorse within thee, it may be dissolved into a fountain of tears, trickling down thy Mournful Cheeks. This Mourning is the beginning of true fasting, and therefore oftentimes

put

a put for fasting; the first and principal parts, for the whole action.

2. Of the bewaling of thine own estate.

Bewailing or Lamentation, is the powring out of the inward mourning of the heart, by the outward means of the voyce, and tears of the eyes. With such filial earnestness and *b* importunity in prayer, is our Heavenly Father well pleased. Nay, when it is the fruits of his spirit, & the effects of our faith, he cannot be displeased with it. For if he heard the *c* moans which extremity wrung from *Ismael* and *Hagar*; and heareth the cry of the *d* young Ravens, and *e* roaring of Lyons; how much rather will he hear the mournful Lamentation which his own Children make unto him in their misery?

3. Of the humble confession of sins.

In this action thou must deal plainly with God, and acknowledg all the sins thou knowest, not only in general, but also in particular. This *f* hath been the manner of all Gods Children in their Fasts. First, because that without Confession thou hast no promise *g* of mercy or forgiveness of sins. Secondly, that so thou mayst *h* acknowledg God to be just, and thy self unrighteous. Thirdly, that by the numbring of thy sins, thy Heart may be the more humbled and pulled down. Fourthly, that it may appear, that thou art

a Mat. 9.15. Can the children mourn when the bridegroom is with them? they cannot fast. And Mark & Luke for mourning have fast. Examples. *b* Psal. 6 & 22. & 38. & 79. Ieremies lament. *c* Gen. 21.17. *d* Iob 38.41. Psal. 147.9. *e* Psal. 104.21. *f* 1 Sam. 7.16. Ezr. 9, &c. Dan 9.4, &c Neh. 1.5, &c. *g* Prov. 28.13. Psal. 32.5 *h* Psal. 51.4.

truly penitent: For till God hath given thee grace to repent, thou wilt be more ashamed to confess thy fault, than to commit thy sin. The plainer thou dealest in this respect with God, the more graciously wil God deal with thee: for *if thou dost acknowledg thy sins, God is faithful & just to forgive thee thy sins: and the bloud of Iesus Christ his Son shall cleanse thee from all thy sins.*

1 Ioh. 1.9, 7.

To help thee the better to perform these three parts of Penitency, thou mayst diligently read such Chapters and Portions of the Holy Scriptures as do chiefly concern thy particular sins: that thou mayst see Gods Curse and Judgments on others for the like sins, and be the more humbled thy self.

Thus far of the first part of Repentance, which is penitency.

The other part, which is Amendment of life, consists; First, in devout Prayer: Secondly, in devout Actions.

Deesis proseuche.

This devout Prayer, which we make in time of Fasting, is either Deprecation of evil, or craving needful good things.

Deprecation of evil is, when thou beseechest God, for Christ thy Mediators sake, to pardon unto thee those sins which thou hast confessed; and to turn from thee those judgments which are due unto thee for thy sins. And as *Benhadad*, because he heard, *That the King King of Israel was merciful*, prostrated himself unto him with a Rope about his neck; so, because thou knowest that the King of Heaven is merciful,

1 King 20. 31.

cast

caſt down thy ſelf in his preſence, in all true ſigns of Humiliation (eſpecially, ſeeing he calleth upon thee to come unto him in thy troubles) and doubtleſs thou ſhalt find him moſt merciful. *Pſal.* 50.15.

The craving of needful good things is First, a fervent and faithful begging of God, to ſeal by his ſpirit in thy Heart, the aſſurance of the forgiveneſs of all thy ſins. Secondly, to renew thy Heart by the Holy Ghoſt, ſo that ſin may daily decay, and Righteouſneſs more and more increaſe in thee. Laſtly, in deſiring a ſupply of faith, patience, chaſtity, and all other graces which thou wanteſt: and an increaſe of thoſe which God of his mercy hath beſtowed upon thee already. *Phil.* 4.6. 1 *Tim.* 5.5.

Thus far of Prayer in Faſting.

The devout Actions in Faſting, are two. Firſt, Avoiding evil: Secondly, doing good.

1. Of avoiding Evil.

This Abſtinence from evil, is that which is chiefly ſignified by the Abſtinence from food, *&c.* and is the chief end of Faſting, as the *Ninivites* very well knew. A day of Faſt, and not faſting from ſin, the Lord abhorreth. It is not the vacuity of the ſtomack, but the a purity of the Heart that God reſpecteth. If therefore thou would- *Ion.* 3.8.10.

a pulchrum eſt corporis ieiunium, cum ſit animus à vitiis ieiunus. Hier. ad Celaut. Ep. 14. Ieiuna a malis actibus, abſtine à malis ſermonibus, contine à cogitationibus peſſimis Cyril. in Lev. cap. 10.

eſt have God to turn from thee the evil of Affliction; thou muſt firſt turn away from thy ſelf the Evil of Tranſgreſſion. And without this faſting from evil, thy Faſt ſavours more noyſome to God, than thy breath doth to Man. This made God ſo often to *a* reject the Faſt of the *Iews*. And as thou muſt endeavour to avoid all ſin; ſo eſpecially that ſin wherewith thou haſt provoked God, either to ſhake his rod at thee, or already to lay his chaſtening hand upon thee. And do this with a reſolution, by the aſſiſtance of Gods grace, never to commit thoſe ſins again. For *b* what ſhall it profit a man by abſtinence to humble his body; if his mind ſwell with pride? Or to forbear Wine and ſtrong drink; and to be drunk with wrath and malice? Or to let no fleſh go into the belly; when lyes, ſlanders, and ribauldry (which are worſe than any meat) comes out of the mouth? *c* To abſtain from meat, and to do miſchief, is the Devils faſt, who doth evil, and is ever hungry.

a Iſa. 58. 3, &c. *Zach.* 7. 5, 7. Non poſſum ferre iniquitatem & interdictionem. *Iſa.* 1. 13.

b Quid prodeſt renuntiare cibus abſtinentia, ſi animus inſanit? Nescit ſuperbia? Vinum non bibere, & ira inebriari? Cruentis non veſci, & de ore omnia ſordidius egredi maledictum aut mendacium? Maximus Epiſt.

c Qui cibis abſtinent, & malas agunt, dæmones imitantur, quibus culpa adeſt, & cibus deeſt. Iſid. r. d Vis orationem tuam volare ad cœlum? Facilli duas alas, Jeiunium & Eleemoſynam. Aug.

2 Of doing good works.

The good works which as a Chriſtian thou muſt do every day, but eſpecially on thy *d* Faſting day, are either the works of Piety to God, or the

works

works of charity towards thy Brethren.

First, the works of Piety to God, are the Practice of all the former duties, in the sincerity of a good conscience, and in the sight of God.

Secondly, the works of charity towards our Brethren, are, forgiving wrongs, a remitting debts to the poor that are not well able to pay; but especially in giving alms to the poor, that want relief and sustenance: Else we shall b under pretence of godliness, practise miserableness; like those, who will pinch their own bellies, to defraud their labouring Servants of their due Allowance. As therefore Christ joyned c Fasting, Prayer, and Alms together in Precept; so must thou joyn them together, like d *Cornelius* in Practice. And therefore be sure to give at the least so much to the e poor, on thy Fasting day, as thou wouldest have spent in thine own diet, if thou hadst not fasted that day. And remember that f *he that soweth plenteously shall reap plenteously*, and that this is a special sowing day. Let thy Fasting so g afflict thee, that it may refresh a poor Christian; and rejoyce

a *Isa.* 58.6. &c. *Zach.* 7.9, 10.

b Qui ieiunat ut parcat, non ad dei gloriam ieiunat, sed substantiæ suæ parcit. Chrysost. in Mat.

c *Mat.* 6.

d *Act.* 10. 30.

e Non Deo sed sibi ieiunat qui quæ ad tempus subtrahit, non inopibus subtrahit, sed ventri postmodum offerenda custodit, Greg. in Pasto c. 44. f 2 Cor. 9.6 g Ieiunium tuum te castigat, sed alterum lætificat Aug. Ser. 1. temp 64. Accipiat esuriens Christus quod ieiunans minus accepit Christianus. Aug. de tem. Ser. 157. Beatus qui ieiunat ut alat pauperem: Imitatur enim Christum, qui animam suam posuit pro fratribus suis Cyril. in Levit. lib. 1.

that thou haſt dined & ſupped in another; or rather, that thou haſt feaſted hungry Chriſt in his poor Members.

In giving Alms, obſerve two things: Firſt, the Rules; ſecondly, the Rewards.

1. Rules in giving of Alms, and doing works.

1. They muſt be done in Obedience of Gods Commandements: Not becauſe we think it to be good, but becauſe God requireth us to do ſuch and
a 1Sa. 15.22. ſuch a good deed: for ſuch *a* obedience of the worker, God preferreth before all Sacrifice, and the greateſt works.

b Heb. 11.6. 2. They muſt proceed from *b* Faith, elſe they cannot pleaſe God: nay, without Faith the moſt ſpecious works are
Rom. 14.23. but *c* ſhining ſins and *Phariſees* Alms.

c Splendida peccata. Aug. 3. Thou muſt not think by thy good Works and Alms to merit Heaven; for in vain had the Son of God ſhed his bloud, if Heaven could have been purchaſed either for Money or Meat. Thou muſt therefore ſeek Heavens
d Ro. 6. ult. poſſeſſion by the purchaſe of Chriſts
e 1Cor. 10.31. bloud, not by the merits of thine own
2 Cor. 8.19. works. For d *eternal life is the gift of God*
Phil. 1.11. *through Jeſus Chriſt.* Yet every true Chriſtian that believes to be ſaved, and hopes to come to Heaven, muſt do good works (as the Apoſtle ſaith) for neceſſary uſes; which are four.

f Luk. 1.74, 75. Firſt, that e God may be glorified. Secondly, that thou mighteſt ſhew thy ſelf *f* thankful for thy Redemption.

Thirdly,

Thirdly, that thou maiest *a* make sure thine Election unto thy self. Fourthly, that thou maiest *b* winn others, by thy Holy devotion, to think the better of thy Christian profession. And for these uses we are said to be *c Gods workmanship, created in Christ Iesus unto good works*, and that *God hath ordained us to walk in them*.

a 2 Pet. 1.10.
b Mat. 5.16. Isa. 61.9.
c Eph. 2.10.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idleness and filthiness; but to the Religious and Honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them. Seek out these in back-Lanes, and relieve them. But if thou meetest one that asketh an Alms for Jesus sake, and knowest him not to be unworthy, deny him not: for, it is better to give unto ten Counterfeits, than to suffer Christ to go, in one poor Saint, unrelieved. Look not on the Person, but give thine Alms as unto Christ in the party.

2. Of the rewards of Alms-deeds and good works.

1. Alms are a special means to move God in mercy to turn away his *d* Temporal Judgments from us: When we by a true Faith (that sheweth it self by such Fruits) do return unto him.

d Dan. 4.27.
e Luke 6.35, 36.

2. Merciful Alms-givers *e* shall be the Children of the Highest; and be like God their Father, who is the *f* Fa-

f 2 Cor. 1.3.

ther

ther of Mercies. They ſhall be his
a Luk. 16.1. a Stewards, to diſpoſe his goods; his Hands, to diſtribute his Alms: and if it be ſo great an Honour to be the Kings Almoner; how much greater is it to be the God of Heavens Alms-giver?

3. When all this World ſhall forſake us, then only good Works and good Angels ſhall accompany us; the one
b Apo. 14.13. to b receive their reward, the other to deliver their
c Luke 16.22. c charge.

4. Liberality in Alms-deeds is our
d Pſal. 91.11. Heb. 1.14. d ſureſt foundation, that we ſhall obtain in Eternal life a liberal reward, through the Mercy and Merits of Chriſt.

Laſtly, by Alms-deeds we feed and
e 1 Tim. 6.19. relieve Chriſt in his Members; and
e Mat. 25.35, &c. e Chriſt at the laſt day will acknowledg our love, and reward us in his Mercie: and then it ſhall appear, that
f Pro. 19.17. what we gave to the poor, was not loſt, but f lent unto the Lord. What greater motives can a Chriſtian wiſh to excite him to be a liberal Almsgiver? Thus far of the Manner of Faſting. Now follow the Ends.

4. *Of the Ends of Faſting.*

The true ends or Faſting are, not to merit Gods favour or eternal life, (for that we have only of the gift of God through Chriſt;) nor to place Religion in bodily abſtinence, (for faſting in it ſelf is not the worſhip of God, but an help to further us the better to worſhip God:) But the true Ends of Faſting are three. First,

First, to ſubdue our a fleſh to the Spirit: but not ſo to b weaken our bodies, as that we are made unfit to do the neceſſary duties of our calling. *A good man* (ſaith *Solomon*) *is merciful to his Beaſt*, Prov. 12. 10. much more to his own body.

Secondly, that we may more devoutly contemplate Gods Holy will, and fervently c poure forth our Souls unto him by prayre: for as there are ſome kind of Devils; ſo there are alſo ſome kind of ſins, which cannot be ſubdued but by Faſting joyned unto Prayer, *Mat.* 17. 21.

Thirdly, that by our d ſerious Humiliation, and judging of our ſelves, we may eſcape the Judgment of the Lord: Not for the Merit of our Faſting (which is none;) but for the mercy of God, who hath promiſed to remove his Judgments from us, when we by Faſting do unfainedly humble our ſelves before him. And indeed no Child of God ever conſcionably uſed this Holy exerciſe, but in the end he obtained his Requeſt at the hand of God: both in receiving graces which he wanted, as appears in the Examples of e *Anna*, f *Iehoſaphat*, g *Nehemiah*, h *Daniel*, i *Eſdras* k *Heſter*; as alſo in turning away Judgments threatned, or fallen upon him, as may be ſeen in the Examples of the l *Iſraelites*.

a *Eſd.* 8. 21. *1 Cor.* 9. 7. b *1 Tim* 5. 23. *Ieiunium orationem roborat oratio ſanctificat ieiunium. Bern. Ser. de ieiun.*

c *Ioel.* 2. 17. *Neh.* 1. *Luk.* 2. 37. *1 Cor.* 7. 5.

d *Ioel.* 2. 12, 13. *1 Cor.* 12.

e *1 Sa.* 1. 7. f *2 Chr.* 20. g *Neh.* 1. h *Dan.* 9.

i *Eſd.* 8. 23 k *Heſt.* 9. l *1 Sam.* 7. 6.

a *Jon* 3 *lites*, the *a Ninivites*, b *Rehoboam*, c *Abchab*, d *Ezechias*, e *Manasses*. He who gave his dear Son from Heaven to the death, to ransom us when we were his Enemies; thinks nothing too dear on Earth, to bestow upon us, when we humble our selves, being made his reconciled friends and Children.

b 2 Chr. 12. 6, 7 &c.
c 1 King 21.
d 2 Chr. 32. 26.
e 2 Chr. 33. 19.

Thus far of the private Fast.

2. *Of the publick Fast.*

A Publick Fast is, when by the *a* authority of the Magistrate, either the whole Church within his dominion, or some special Congregation (whom it concerneth) do assemble themselves together, to perform the fore-mentioned duties of Humiliation: either for the removing of some publick *b* calamity threatned or already inflicted upon them, as the sword, invasion, famine, pestilence, or other fearful sickness; or else for the obtaining of some publick blessing, for the good of the *c* Church, as to crave the assistance of his Holy Spirit, in the Election and Ordination of fit and able Pastors, *&c.* or, for the tryal of Truth, and execution of Justice, in matters of difficulty and great importance, *&c.*

a *Jon.* 3. 7. 2 *Chr.* 20 3. *Ezra* 8. 21.
b 1 *Sa* 7. 5, 6 *Joel* 2. 15. 2 *Cor.* 20.
c *Jon.* 3. *Heft* 4 *Exo.* 19. *Esd* 8. *Act.* 1. 13, 14.

When any evil is to be removed, the *d* Pastors are to lay open unto the people, by the evidence of Gods word, the sins which were the special causes of that Calamity; call upon them to

d *Joel* 1 14. *Neb.* 8.

re

repent, and publish unto them the mercies of God in Christ, upon their Repentance. The people must hear the voyce of Gods Messengers with hearty sorrow for their sins; earnestly beg pardon in Christ, and promise unfained amendment of their life. When any blessing is to be obtained, the Pastors must lay open to the people the necessitie of that blessing, and the goodnes of God, who giveth such graces for the good of men. The people must devoutly pray unto God for bestowing of that grace, and that he would bless his own means, to his own glorie, and the good of his Church. And when the Holy Exercise is done, let every Christian have a special care, according to his abilitie, to remember the poor. And whosoever (when just occasion is offered,) useth not this Holy Exercise of Fasting, he may justly suspect, that his heart never yet felt the power of true Christianity.

Isa. 58. 7, 10. 2 *Cor.* 9. 7. *Gal.* 2. 10.

So much of Fasting. Now followeth the Exercise of Holy Feasting.

Of the Practice of Piety in Holy Feasting.

HOlie Feasting is a solemn Thanksgiving, appointed by Authoritie) to be rendred unto God on some special day, for some extraordinary blessings or Deliverances received. Such among the *Iews* was the Feast of the Passeover, to remember to praise God for their deliverance out of *Egypt*

Exod. 12. 15, 17.

bon-

Heſt. 9.19. 21. bondage; or the Feaſt of *Purim*, to give thanks for their Deliverance from *Hamans* Conſpiracy. Such among us, are the fifth of *Auguſt*, to praiſe God for delivering our Gracious King from the bloudy Conſpiracie of the Traitorous *Gowries*; and the fifth of *November*, to praiſe God for the deliverance of the King, and the whole State, from the *Popiſh Gun-powder Treaſon*. Such Feaſts are to be celebrated by a publick Rehearſal of thoſe ſpecial benefits, by ſpiritual Pſalms, and Dances, by mutual Feaſting, and ſending preſents everie man to his Neighbour, and by giving gifts to the poor.

But foraſmuch as the benefit of our redemption was the greateſt that Man needed from God, or that God ever beſtowed upon Man; and that the Lords Supper is left by our Redeemer, as the chiefeſt Memorial of our Redemption: every Chriſtian ſhould account this Holie Supper his chiefeſt and joyfulleſt Feaſt in this World: And ſeeing that as it miniſtreth to worthy partakers, the greateſt aſſurance which they have of their ſalvation; ſo it pulleth Temporal judgments on the bodies, and (without Repentance) Eternal damnation on the ſouls of them who receive it unworthily: let us ſee how a Chriſtian may beſt fit himſelf to be a due partaker of ſo Holy a Feaſt, and to be a worthy Gueſt at ſo ſacred a Supper.

Medi-

Meditations concerning the due manner of practising Piety, in receiving the Holy Supper of the Lord.

THough no man living is of himself worthy to be a guest at so Holy a Banquet; yet it pleaseth God of his grace to accept him for a worthy receiver, who endeavoureth to receive that Holie Mysterie with that competent measure of reverence that he hath prescribed in his Word. 1. Th. 2. 11. 1. Col. 1. 12. Luk. 20. 35. Apoc. 3. 4.

He that would receive this Holie Sacrament with due reverence, must conscionablie perform three sorts of duties. First, those which are to be done before he receiveth: Secondly, those that are to be done in the receiving: Thirdlie, those that are to be done after that he hath received the Sacrament. The first is called preparation, the second Meditation, the third Action or Practice.

Of Preparation.

That a Christian ought necessarilie to prepare himself before he presume to be a partaker of the Holy Communion, may evidentlie appear by five Reasons.

First, because it is Gods Commandment. For if he commanded under the pain of Death, that none uncircumcised should eat the Paschal-Lamb; nor any circumcised under four Daies preparation: How much greater preparation doth he require

Exod. 12. 48. Exod. 22. 6.

of him, that comes to receive the Sacrament of his body and bloud, which as it succeedeth, so doth it exceed by many degrees the Sacrament of the Passeover?

Secondly, because the Example of Christ teacheth us so much: for he washed his Disciples feet before he admitted them to eat of his Supper: signifying how thou shouldest lay aside all unpureness of heart, and uncleanness of life, and be furnished with humilitie and charitie, before thou presumest to taste of his Holy Supper.

Iohn 13.5.

Thirdly, because it is the counsel of the Holy Ghost, *Let* every *man examine himself, and so let him eat*, &c. And if a man, when he is to eat with an Earthly Prince, must *consider diligently what is before him, and put a knife to his throat*, rather than commit any rudeness: How much more oughtest thou to prepare thy soul, that thou maiest behave thy self with all fear and reverence when thou art to feast at the Holy Table of the Prince of Princes?

1 Cor. 11.28.

Prov. 23.1,2.

Fourthly, because it hath been ever the practice of all Gods Saints, to use Holy preparation, before they would meddle with Divine Mysteries. *David* would not go near to Gods Altar, till he had first *washed his hands in Innocency*: Much less shouldest thou, without due preparation, approach to the Lords Table. *Abimelech* would not give, nor *David* and his Men would not eat the shew-bread, but on

Psal. 26.6.

1 Sam. 21.4.

con-

condition that their Veſſels were Holy; how much leſs ſhouldeſt thou preſume to eat the Lords bread, or rather the bread which is the Lord, unleſs the Veſſel of thy heart be firſt cleanſed by Repentance? And if the Lord requireth *Ioſhuah* (as he had done *Moſes* before) to put off his ſhooes, in reverence of his Holineſs, who was preſent in that place, where he appeared with a ſword in his hand, for the deſtruction of his Enemies; how much rather ſhouldeſt thou put off all the affections of thine Earthly converſation, when thou comeſt near that place, where Chriſt appeareth to the eye of thy Faith, with wounds in his hands and ſide, for the Redemption of his friends? And for this cauſe it is ſaid, That *the Lambs Wife hath made her ſelf ready* for his Marriage. Prepare therefore thy ſelf, if thou wilt in this life be betrothed unto Chriſt by Sacramental grace, or in Heaven married unto him by Eternal glory.

Ioſh. 5.15. *Exod.* 3.5. *Apo.* 19.7.

Fifthly, becauſe that God hath ever ſmitten with fearful Judgments, thoſe who have preſumed to uſe his Holy Ordinances without due fear and preparation. God ſet a flaming ſword, in a Cherubins hand, to ſmite our firſt Parents being defiled with ſin, if they ſhould attempt to go into Paradiſe, to eat the Sacrament of the Tree of life: Fear thou therefore to be ſmitten with the Sword of Gods vengeance, if thou preſumeſt to go into

Gen. 3.24.

into the Church with an impenitent heart, to eat the Sacrament of the Lord of life. God [a] smote 50000. of the *Bethshemites* for looking irreverently into his Ark; and [b] killed *Uzza* with sudden death, for but rash touching of the Ark; and [c] smote *Uzziah* with a Leaprie for meddling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezechias* so earnestly to pray unto God, that he would not smite the people that wanted time to prepare themselves as they should, to eat the Passeover: And it is said, that the Lord *heard Ezechiah, and healed the people*: inimating, that had it not been for *Ezechiahs* Prayer, the Lord had smitten the people for their want of due preparation. And the man who came to the Marriage-Feast without his Wedding-Garment, or examining of himself, was examined of another, and thereupon bound hand and foot and cast into utter darkness, *Mat.* 22. 13. And S. *Paul* tells the *Corinthians*, that for want of this preparation in examining and judging themselves, before they did eat the Lords Supper, God had sent that fearful sickness among them, whereof *some were then sick, others weak, and many fallen asleep*; that is, taken away by temporal death. In somuch that the Apostle saith, that every unworthy Receiver eats his own Judgment; temporal, if he repents; eternal, if he repents

1 Sam. 6. 19. [a]
2 Sa. 6. 6. [b]
2 Chr. 26. 18, &c. [c]
1 Cor. 11. 30.
1 Cor. 11. 29.

pents not: and that in so hainous a measure, as if he were guilty of the very body and bloud of the Lord, whereof this Sacrament is a Holy sign and seal. And Princes punish the indignity offered to their great seal in as deep a measure, as that which is done to their own Persons, whom it representeth. And how hainous the guiltiness of Christs bloud is, may appear by the misery of the *Jews* ever since they wished his bloud to be on them and their Children. But then thou wilt say, it were safer to abstain from coming at all to the Holy Communion. Not so; for God hath threatned to punish the wilful neglect of his Sacraments, with Eternal damnation both of Body and Soul. And it is the Commandement of Christ; Take, eat, do this in remembrance of me: and he will have his Commandement, under the penalty of his curse, obeyed. And seeing that this Sacrament was the greatest token of Christs love, which he left at his end to his friends, whom [a] he loved to the end; therefore the neglect and contempt of this Sacrament, must argue the [b] contempt and neglect of his love and bloudshedding: than which no sin in Gods account can seem more hainous. Nothing hinders why thou maiest not come freely to the Lords Table; but because thou hadst rather want the love of God than leave thy filthy sins. Oh come, but come a Guest prepared for

Verse 27.

Mat. 27.22.

Num. 9.13. *Heb.* 2.9. *Mat.* 26.26. 1 *Cor.* 11.24. [a] *Joh.* 13.1. [b] *Heb.* 10.28, 29.

Apo. 19. 9. for the Lords Table; seeing they are *blessed, who are called to the Lambs Supper.* O come, but come prepared; because the *a* efficacy of this Sacrament is received according to the proportion of the Faith of the Receiver.

a Efficacia Eucharistiæ, non æqualiter se habet quoad omnes fideles, sed pro ratione fidei communicantium. Origen.

This preparation consists in the serious consideration of three things. First, of the worthiness of the Sacrament, which is termed, to discern the Lords Body. Secondly, of thine own unworthiness, which is to judge thy self. Thirdly, of the means, whereby thou maiest become a worthy Receiver, called Communication of the Lords Day.

1. Of the worthiness of the Sacrament.

THe worthiness of this Sacrament is considered three ways. First, by the Majesty of the Author ordaining. Secondly, by the preciousness of the Parts whereof it consisteth. Thirdly, by the Excellency of the Ends for which it was ordained.

1 Of the Author of the Sacrament.

The Author was not any Saint or Angel, but our Lord Jesus, the Eternal Son of God. For it pertaineth to Christ only, under the New Testament, to institute a Sacrament; because he only can premise and perform the Grace that it signifieth. And we are charged to hear no voyce but his in his Church. How sacred should we esteem the Ordinance that pro-

Mat. 17. 5.

ceedeth

eedeth from ſo Divine an Authour?

2. *Of the parts of the Sacrament.*

The parts of this bleſſed Sacrament re three. Firſt, the Earthly ſigns ſignifying: Secondly, the Divine word ſanctifying: Thirdly, the Heavenly graces ſignified.

a 1 Cor. 11.23, &c.

Prov. 9.5,

First, the Earthly ſigns are *a* Bread and Wine; in number two, but one in uſe.

b Heb. 5.4.

Secondly, the Divine Word, is the word of Chriſts Inſtitution pronounced with prayers and bleſſings, by a lawful Miniſter. The Bread & Wine without the word are nothing, but as they were before; but when the word cometh to thoſe Elements, then they are made a Sacrament; and God is preſent with his own Ordinance, and ready to perform whatſoever he doth promiſe. The Divine Word of bleſſing doth not change or annihilate the ſubſtance of the Bread and Wine: for if their ſubſtance did not remain, it could be no Sacrament:) but it changeth them in uſe and in name. For, that which was before but common bread and wine to nouriſh mens bodies; is, after the bleſſing, deſtined to an Holy uſe, for the feeding of the Souls of Chriſtians. And where before they were called but bread and

Num. 16.40.

1 Cor. 10.16. Euchariſtiæ ſacramentum non de aliorum manu quam præſidentium ſumimus. Tert. lib. de Cor. cap. 3.

c Qui eſt a terra panis percipiens

cationem Domini, non iam communis panis eſt, ſed Euchariſtia illa, ex duabus rebus conſtans, terrena & cœleſt. Iren. l. 4. c. p. 40. Per Sacramentum corporis & ſanguinis Domini divinæ efficimur conſortes naturæ, & tamen eſſe non deſinit ſubſtantia vel natura panis & vini. Gelaſius contra Eutych.

Wine;

Wine; they are now called by the Name of those Holy things which they signifie, The body and bloud of Christ; the better to draw our minds from those outward Elements to the Heavenly Graces, which by the sight of our bodies they represent to the spiritual eyes of our Faith. *a* Neither did Christ direct these words, This is my Body, This is my Bloud, to the Bread and Wine, but to his Disciples; as appears by the words going before, Take ye, eat ye. Neither is the Bread his Body, but in the same sense that the Cup is the New Testament, *viz.* by a Sacramental Metonymie. And *Mark* notes plainly, that the words, *This is my Bloud*, &c. were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, *Mark* 14 23,24. And afterwards in respect of the natural substance thereof, he calls that *the fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed his bloud, *vers* 25. after the manner of terming all Sacraments. And Christ bids us not to make him, but to *do this in remembrance of him*; and he bids us eat not simply his body, but his body as it was then broken, and his bloud shed: which S. Paul expounds to be but the Communion of Christs body, and the *b* Communion of his bloud; that is, an effectual pledge that we are partakers of him, and of all the merits of his body and bloud.

a Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans sed gratiam naturæ adjiciens. Theodoret. *Dialog.* 1.

b 1 Cor. 10. 16.

bloud. And by the frequent use of this Communion, *Paul* will have us to a *make a shew of the Lords death till he* a 1 Cor. *come* b from Heaven, and till we, as 11 26.
c Eagles, shall be caught up into the b Act.
air, to meet him who is the blessed 3.21.
Carkass and life of our souls. Act.

Thirdly, the spiritual graces are 1.11.
likewise two: the body of Christ, as c Mat.
it was with the feeling of Gods anger 24.27,
due to us, crucified; and his bloud, as 28.
it was (in the like sort) shed for the remission of their sins. They are also in number two, but in use one, *viz.* whole Christ, with all his benefits, offered to all, and given indeed to the faithful. These are the three integral parts of this blessed Sacrament, the Signe, the Word, and the Grace. The Signe without this word, or this word without the Signe can do nothing: and both conjoyned are unprofitable without the Grace signified: but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the outward Sign without the spiritual Grace, as *Iudas*, who (as *Austin* saith) received d the bread of the Lord, but not the bread which was the Lord. Some receive the spiritual Grace without the outward sign, as the Saint-Thief on the Cross, and innumerable of the Faithful, who dying desire it, but cannot receive it through some eternal impediments. But the worthy Receivers, to their comfort, receive both in the Lords Supper.

d Panem Dominum non panem Dominum. Aug.

Christ chose Bread and Wine (father than any other Elements) to be the outward signs in this blessed Sacrament: first, because they are easiest for all sorts to attain unto: Secondly, to teach us, that as mans temporal life is chiefly nourished by a bread, and cherished by wine; so are our Souls by his body and bloud sustained and quickned unto eternal life. Christ appointed wine with the bread to be the outward signs in this Sacrament: to teach us, first, that as the perfect nourishment of mans body consists both of meat and drink; so Christ is unto our souls not in part, but in perfection, both salvation and nourishment: secondly, that by seeing the Sacramental wine apart from the bread, we should remember how all his precious bloud was spilt out of his blessed body, for the remission of our sins. The outward signs the Pastor gives in the Church, and thou dost eat with the Mouth of thy body: the spiritual grace Christ teacheth from Heaven, and thou must eat it with the Mouth of thy Faith.

a David calls Bread the stregth of mans heart, *Psal.* 104. 15. Hay, the stay of Bread, *chap.* 3. 1. Ezechiel, the staffe of bread c 4. 16. Homer. meles sandron.

3. *Of the End for which this holy Sacrament was ordained.*

The excellent and admirable Ends or Fruits, for which this blessed Sacrament was ordained, are seven:

Of the first End of the Lords Supper.

1. To keep Christians in a continu-

al a rememb rance of that propitiato- a *Mat.*
ry Sacrifice, which Christ once for all 26 26.
offered, by his Death upon the Cross, &c.
to reconcile, to reconcile us unto *Cor.*
God. *b Do this* (saith Christ) *in re-* 11.26.
membrance of me. And (saith the A- *bLuk.*
postle) *c as oft as ye shall eat this bread,* 22.19.
and drink this cup, ye do shew the Lords c1 *Cor.*
death, till he come. And he saith, that 11.26.
(by this Sacrament, and the Preach- d *Gal.*
ing of the Word) *d* Jesus Christ was 3.1.
so evidently set forth before the eyes e *Heb.*
of the *Galathians*, as if he had been 9.26.
crucified among them: for the whole & 10.
action presenteth Christs death; the 12. &
breaking of the bread blessed, the 13.
crucifying of his blessed body, and
the pouring forth of the sanctified
wine, the shedding of his Holy bloud.
Christ was *e* once in himself really of-
fered: but as oft as the Sacrament is
celebrated, so oft is he spiritually
offered by the Faithful.

Quotidie nobis Christus crucifigitur, Aug. in *Psal.* 95.

Hence the Lords Supper is called
a propitiatory Sacrifice, not proper-
ly, or really, but * figuratively, be-
cause it is a memorial of that propitia-
tory Sacrifice which Christ offered up-
on the Cross. And to distinguish it
from that real Sacrifice, the Fathers
call it the *f* unbloudy Sacrifice. It is
also called the Eucharist, because that

* metonymice

f Incruentum sacrificium. If it be unbloudy, because it is void of bloud, then it is not Christs natural body: If because it is offered without shedding of bloud, then it is not available for the remission of sins, Heb. 9.22. Christo cum Patre & Spir. Sancto, sacrificium panis & vini, in fide & charitate, sancta Ecclesia Catholica offerre non cessat,

Aug. de fid. ad cap. 10. Cum frangitur hostia, dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur? Can. distr. &c. consec. cum frangitur 37.

the Church in this action offereth unto God the Sacrifice of praise and thanksgiving for her Redemption; effected by the true and only expiatory Sacrifice of Christ upon the Cross. If the sight of *Moabs* King, sacrificing on his Walls his own Son, to move his gods to rescue his Life, 2 *King.* 3. 27. moved the assailing Kings to much Piety, that they ceast the assault, and raised their siege: how should the spiritual sight of God the Father, sacrificing on the Cross his only begotten Son, to save thy soul move thee to love God thy Redeemer, and to leave sin, that could not in justice be expiated by any meaner ransome?

Of the second end of the Lords Supper.

2. To confirm our Faith: for God by this Sacrament doth signifie and seal unto us from Heaven, that according to the Promise and New Covenant which he hath made in Christ, he will truly receive into his grace and mercy all penitent Believers, who duly receive this Holy Sacrament; and that for the Merits of the death and passion of Christ, he will as verily

forgive

forgive them all their sins, as they are made partakers of this Sacrament. In this respect the Holy Sacrament is called, The *a* Seal of the New Covenant and Remission of sins. In our greatest doubts, we may therefore, receiving this Sacrament, undoubtedly say with *Samsons* Mother, *b If the Lord would kill us, he would not have received a burnt-offering and a meat-offering at our hands, neither would he have shewed all these things, nor would at this time have told such things as these.*

Of the third end of the Lords *Supper.*

3. To be a pledge and symbole of the most near and effectual Communion which Christians have with Christ. *c The cup of blessing, which we bless, is it not the Communion of the bloud of Christ? The Bread which we break, is it not the Communion of the body of Christ?* that is, a most effectual signe and pledge of our Communion with Christ. This Union is called *d* abiding in us, *e* joyning to the Lord, *f* dwelling in our Hearts: and set forth in the Holy Scriptures by divers Similies: first, of the *g* Vine and Branches; secondly, of the *h* Head and Body: Thirdly, of the *h* Foundation and Building: fourthly, of *k* one Loaf confected of many Grains: fifthly, of the *l* Matrimonial Union twixt Man and

a Rom. 4 11. Mat. 26.28. 1 Cor. 11. 25.
b Iud. 13. 23.
c 1 Cor. 10.16.
d Ioh. 14. 16, 23.
e 1 Cor. 6.17. kollesis.
f Eph. 3.17. kataikesis.
g Ioh. 15.5.
h Col. 1.18. Eph. 3.6. syssomo. Rom. 12.4, 5. 1 Eph. 2.20, 21. k 1 Cor. 10. 17. l Eph. 5.31.32. Apoc. 21.2.

Wife, and ſuch like. And it is three-fold betwixt Chriſt and Chriſtians. The firſt is Natural, betwixt our Humane Nature, and Chriſts Divine Nature in the perſon of the word. The ſecond is myſtical, betwixt our perſons abſent from the Lord, and the perſon of Chriſt, God and Man, into one myſtical body: The third is celeſtial, betwixt our perſons preſent with the Lord, and the perſon of Chriſt in a body glorified. Theſe three Conjunctions depend each upon other. For, had not our Nature been firſt Hypoſtatically united to the Nature of God in the ſecond perſon; we could never have been united to Chriſt in a Myſtical body. And if we be not in this life (though abſent) united to Chriſt by a Myſtical Union, we ſhall never have Communion of glory with him in his Heavenly preſence. The Myſtical Communion (chiefly here meant,) is wrought betwixt Chriſt and us by the Spirit of Chriſt, apprehending us; and by our Faith (ſtirred up by the ſame Spirit) apprehending Chriſt again. Both which St. *Paul* doth moſt lively expreſs; *I follow after, if that* I *may apprehend that for which alſo I am apprehended of Chriſt Jeſus.* How can he fall away that holdeth, and is ſo firmly holden? This Union he ſhall beſt underſtand in his mind, who doth moſt feel it in his heart. But of all other times, this union is beſt felt, and moſt confirmed, when we

Phil. 3.12.

do

do duly receive the Lords Supper. For then we shall sensibly feel our Hearts knit unto Christ, and the desires of our Souls drawn by Faith and the Holie Ghost, as by the Cords of Love, nearer and nearer to his Holiness. a1 Cor. 15. 3.

From this Communion with Christ, there follow to the Faithful many unspeakable benefits. Rom. 4. 23, 25.

As first, Christ took, by *a* imputation, all their sins and guiltiness upon him, to satisfie Gods justice for them: and he freely gives, by imputation, unto us all his Righteousness in this life, and all his right unto Eternal life when this is ended: and counteth all the good or ill that is done unto us, as done unto his own person. 1 Pet. 2. 24. Phil. 3. 9. Mat. 25. 35. Acts 9. 4.

Secondly, there followeth from Christs Nature into our Nature, united to him, the lively spirit and breath of grace, which *b* renueth us to a spiritual life: and so sanctifieth our minds, wills, and affections, that we daily grow more and more *c* conformable to the Image of Christ. Mat. 25. 45. Zach. 2 8. b Eph. 4. 23, 24. cRom. 8. 29.

Thirdly, he bestoweth upon them all *d* saving graces, necessary to attain Eternal life: as, the sense of Gods love, the assurance of Gods Election, with Regeneration, Justification, and Grace to do good works; till we come to live with him in his Heavenly Kingdom. This should teach all true Christians to *e* keep themselves as the undefiled members of Christs Holy body, d2 Cor. 3. 18. Ioh. 15. 5. Ioh. 1. 16. e2 Cor. 8 1, 4. 6, 7, 19.

body, and to beware of all uncleanneſs and filthineſs: knowing that they live in Chriſt, or rather, that Chriſt liveth in them. From this Union with Chriſt (ſealed unto us by the Lords Supper) S. *Paul* draweth Arguments, to withdraw the *Corinthians* from the pollution both of Idolatry, 1 *Cor.* 10. 16. and Adultery, 1 *Cor.* 6. 15, 16.

Laſtly, from the former Communion twixt Chriſt and Chriſtians, there flows another Communion twixt Chriſtians among themſelves. Which is alſo lively repreſented by the Sacrament of the Lords Supper: that the whole Church being many, do all communicate of one Bread, in that Holy Action. *We being many, are one bread, and one body, for we are all partakers of that one bread*: that as the bread which we eat in the Sacrament, is but one, though it be confected of many grains; ſo all the Faithful, though they be many, yet are they but one Myſtical body, under one Head, which is Chriſt. Our Saviour prayed five times in that prayer which he made after his laſt Supper, that his Diſciples might be one: to teach us at once, how much this unity pleaſeth him. This union betwixt the Faithful, is ſo ample, that no diſtance of place can part it; ſo ſtrong, that death cannot diſſolve it; ſo durable, that time cannot wear it out; ſo effectual, that it breeds a fervent

1 Cor. 10 17.

John 17. 11. 21, 22, 23, 26.

vent love betwixt those who never saw one anothers face. And this conjunction of Souls is termed the Communion of Saints, which Christ effecteth by six special means. First, by governing them all by one and the same Holy Spirit. Secondly, by endu-ing them all with *a* one and the same Faith. Thirdly, by shedding abroad his own *b* love into all their Hearts. Fourthly, by *c* regenerating them all by one and the same Bapti-sme. Fifthly, by *d* nourishing them all with one and the same spiritual Food Sixthly, by being one *e* quick-ning Head, of that one body of his Church which he reconciled to God *f* in the body of his flesh. Hence it it was, that the multitude of Belie-vers in the Primitive Church, *were of one Heart, and of one Soul*, in Truth, Affection, and Compassion. And this should teach Christians to love one another; seeing they are all Members of the same Holy and Mystical Body, whereof Christ is Head: And therefore they should have all a Christian Sympathy, and fellow-feeling, to rejoyce one in anothers joy, to condole one in anothers grief, to bear with one anothers Infirmity, and mutually to relieve one anothers wants.

2 Cor. 13. a Eph. 4 5. b Rom. 5.5. c Tit. 3 5. Eph. 4.5. d 1 Cor. 10 17. 1 Cor. 11 33. e Col. 1.18. fv.22. g Act. 4.32.

Of the fourth end of the Lords Supper.

4. To feed the Souls of the faithful, in the assured hope of life ever-

lasting. For this Sacrament is a sign and pledge unto as many as shall receive the same according to Christs Institution, that he will, according to his promise, by the vertue of his crucified body and bloud, as verily feed our Souls to life Eternal, as our bodies are by bread and wine nourished to this Temporal life. And to this end, Christ, in the action of the Sacrament, *a* really giveth his very Body and Bloud to every Faithful Receiver. Therefore the Sacrament is called the *b* Communion of the Body and Bloud of the Lord. And *c* communication is not of things absent, but present: neither were it the Lords Supper, if the Lords Body and Bloud were not there. Christ is verily present in the Sacrament, by a double union: whereof the first is spiritual, twixt Christ and the worthy Receiver; the second is Sacramental, twixt the Body and Bloud of Christ, and the outward signs in the Sacrament. The former is wrought by means that the same Holy Spirit, dwelling in Christ, and in the Faithful, * incorporateth the Faithful, as Members, unto Christ their Head, & so makes them one with Christ, and

a Audio quid verba sonent: neque enim mortis tantam ac resurrectionis suæ beneficium nobis offert Christus, sed corpus ipsum in quo passus est ac resurrexit. Concludo, realiter, hoc est, vere, nobis in cœna dari Christi corpus, ut sit animis nostris in cibum salutarem. Calvin. in Com. in 1 Cor. 11. v 25. b 1 Cor. 10. 16. c Quod se nobis communicat, id fit arcana spiritus sancti virtute, quæ res longorum distantia sejunctas, ac procul dissitas, non modo aggregare, sed coadunare in unum potest. Calv. in 1 Cor. 11 25 * Hæc (sc. corpus & sanguis Domini) accepta atque hausta, d efficiunt, ut & nos in Christo & Christus in nobis sit. Hil. l 8. de Trin. Iam corpus Christi meo corpori sociatum est, & sanguis ejus meas ornavit genas, B. Agnetis dict. apud Amb.

Par-

partakers of all the Graces, Holineſs, and Eternal Glory which is in him: as ſure and as verily as they hear the words of the promiſe, and are partakers of the outward ſigns of the Holy Sacrament. Hence it is, that the will of Chriſt is a true Chriſtians will: and the Chriſtians life is Chriſt, who liveth in him, *Gal.*2.20. If you look to the things that are united, this Union is eſſential; if to the truth of this Union, it is real; if to the manner how it is wrought, it is ſpiritual. It is not our Faith, that makes the Body and Bloud of Chriſt to be preſent, but the Spirit of Chriſt dwelling in him and us. Our Faith doth but receive and apply unto our Souls thoſe Heavenly graces, which are offered in the Sacrament.

The other, being the Sacramental Union, is not a Phyſical or Local, but a Spiritual conjunction of the Earthly ſigns, which are Bread and Wine, with the Heavenly Graces, which are the Body and Bloud of Chriſt, in the act of receiving; as if, by a mutual Relation, they were but one and the ſame thing. Hence it is, that in the ſame * inſtant of time, that the worthy Receiver eateth with his mouth the Bread and Wine of the Lord, he eateth alſo with the mouth of his Faith, the very Body and Bloud of Chriſt. Not that *a* Chriſt is brought down from Heaven to the Sacrament; but that the Holy Spirit, by the

* Corpus non adeſt cum pane homou, id eſt, ſimul loco, ſed hama, id eſt, ſimul tempore. aQuum cœna cœleſtis ſit actio, minime abſurdum eſt, Chriſtum in cœlo manent. à nobis recipi. Calvin. in Cor. 11, 25.

the Sacrament, lifts up his mind unto Christ; not by any local mutation, but by a devout affection: so that in the Holy a contemplation of Faith, he is at that present with Christ, and Christ with him. And thus believing, and meditating how Christ his body was crucified, and his precious Bloud shed for the Remission of his sins, and the Reconciliation of his Soul unto God: his Soul is hereby more effectually fed in the assurance of Eternal life, than Bread and Wine can nourish his body to this Temporal life. There must be therefore of necessity in the Sacrament, both the outward signs, to be visibly seen with the eyes of the body, and the Body and Bloud of Christ, to be spiritually discerned with the Eye of Faith. But the Form, how the Holy Ghost makes the Body of Christ, being absent from us in place, to be present with us by our Union S. *Paul b* terms a great Mystery; such as our understanding cannot worthily comprehend. The Sacramental Bread and Wine therefore are not bare signifying signs, but such as wherewith Christ doth indeed exhibite and give to every worthy Receiver, * not only his Divine ver-

a Fidem mitte in cœlum, & eum in terris tam quam præsentem tenuisti, Aug. Epi. 3. ad Volus. Fidem quum dico, non intelligo quamlibet opinionem; sed fiduciam qua, quum audis panem esse corpus Christi, non dubitas impleri à Domino, quod verba sonant,

corpus quod nequaquam cernis, spirituale esse tibi alimentum, vimque ex Christi carne vivificam in nos per spiritum diffundi. Calvin. ibid. §. 12. * Ego tunc nos demum participare de Christi bone agnosco postquam Christum ipsum obtinemus. Obtinetur non tantum quum pro nobis factum fuisse victimam credimus: sed dum in nobis habitat, dum ejus sumus membra, ex carne ejus, dum in unam denique; & vitam & substantiam (ut ita loquor) cum ipso coalescimus. Calvin. ibid.

true

tue and efficacy, but also his very Body and Bloud; as verily as he gave to his Disciples the Holy Ghost, by the signe of his sacred Breath; or Health to the diseased, by the word of his Mouth, or touch of his Hand or Garment. And the apprehension by Faith is more forcible, than the exquisitest comprehension of Sense or Reason. To conclude this point: this Holy Sacrament is that blessed Bread, which being eaten, opened the eyes of the *a Emauites*, that they knew Christ? a *Luk.* 24.30, This is that Lordly Cup, by which *b* we are all made to drink into one 31. Spirit. This is that Rock flowing bi *Cor.* with *c* Honey, that reviveth the faint- 12. 13. ing spirits of every true *Ionathan*, that c *1 Sa.* tastes it with the mouth of Faith. 14.27. This is that *d* Barly Loaf, which tumbl- d *Iudg.* ing from above, strikes down the 7.13. Tents of the *Midianites* of infernal e *1 Kin* darkness. *Elias* Angelical *e* Cake and 19.7,8 Water preserved him forty days in f *Psal.* *Horeb*: and *f Manna* (Angels Food) 78 24, fed the *Israelites* forty years in the 25. Wilderness. But this is that *g* true *Num.* Bread of life, and Heavenly *Manna*, 11. which if we should duly eat, will g *Ioh.* nourish our Souls for ever unto life 6.32, *h* Eternal. How should then our 35,48, Souls make unto Christ that request 50. from a spiritual desire, which the *Ca-* h *Ioh.* *pernaites* did from a carnal motion; 6.51, Lord, evermore give us this Bread? 58. i *Ioh.* 6.34.

The

The fifth end of the Lords Supper.

5. To be an assured pledge unto us of our Resurrection. The Resurrection of a Christian is two-fold. First, the *a* spiritual Resurrection of our Souls in this life, from the death of sin, called the first Resurrection: *b* because that by the Trumpet-voyce of Christ, in the preaching of the Gospel, we are raised from the death of sin, to the life of grace. *b Blessed and Holy is he* (saith Saint *John*) *who hath part in the first Resurrection: for on such the second death hath no power.* The *Lords Supper is both a mean and a pledge unto us of this spiritual and first Resurrection. *c He that eateth me, even he shall live by me.* And then are we fit Guests to *d* sit at the Table with Christ, when, like *Lazarus*, we are raised from the death of sin, to newness of life.

The truth of this first Resurrection will appear, by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and Practice of Piety, thy heart answereth, with *Samuel*, *e* Here I am, *speak Lord, for thy servant heareth*; and with *David*, *f O God, my heart is ready*; and with *Paul*, *g Lord, what wilt thou have me to do?* Then surely, thou art raised from the death of sin, and hast thy part in the first Resurrection: But if thou remainest ignorant of the true grounds of Religion, and

a *Ioh.* 5.25. *Rom.* 6.4,5, 12.
b *Apo.* 20.6.
Hinc apud priscos Sacramentū baptismi appellabatur Salus. Sacramentum vero Dominici corporis, Vita, Aug. l 1.de peccatorum meritis, cap.24.
c *Ioh.* 6.57.
d *Ioh.* 17.2.
e *1Sa.* 3.10.
f *Psal.* 108.1.
g *Act.* 9.9.

and findest in thy self a kind of secret a loathing of the exercises thereof, and must be drawn, as it were, against b thy will, to do the works of Piety, &c. then surely thou *hast* but *a* a *name that thou livest, but thou art dead*, as Christ told the Angel of the Church of *Sardis*, and thy soul is but as salt to keep thy body from stinking.

a Apo. 3.1.

b Ioh. 6.54.

c Hinc panis & vinum à veteribus nominantur symbola resurrectionis. Con. Nicæn.

Secondly, the corporal Resurrection of our bodies at the last day, which is called the second Resurrection, which freeth us from the first death. *b He that eateth my flesh, and drinketh my bloud, hath Eternal life, and I will raise him up at the last day.* For this Sacrament *c* signifieth and sealeth unto us, that Christ died and rose again for us, and that his *d* flesh quickeneth and nourisheth us unto Eternal life, and that therefore our bodies shall surely be raised to Eternal life at the last day. For seeing our Head is risen, all the Members of the body shall likewise rise again. For how can those bodies which (being the weapons of Righteousness, *Rom.* 16.13. Temples of the Holy Ghost, 1 *Cor.* 6.19 and Members of Christ) have been *e* fed and nourish-

Ioh. 6. 51,

d Caro Christi non in esse, sed in verbo ipsi hypostatice unito, vivificat est: Cyrill. in Ioh. 10. 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. directa fide ad Reginas. Vivificat ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium: 2. ratione copulationis nostræ cum Christo, quia non possumus ad Deum vitæ fontem pertingere, nisi carne illa Christi mediante, & quatenus carni illi quasi membra sumus inniti. Caro non prodest, Ioh. 6. 63. i. e. Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. e Quo modo negant carnem capacem esse resurrectionis, quæ sanguine & corpore Christi nutritur? Iren. lib. 4. cap. 34.

ed with the Body and Bloud of the Lord of Life, but be raised up again at the last day? And this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord. And their Burial-places are termed the *a* beds and dormitories of the Saints. The Reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringeth them as Malefactours out of the Goal, to receive their Sentence, and deserved Execution: but the Elect shall arise by vertue of Christs Resurrection, and of the Communion which they have with him, as with their Head. And his Resurrection is the *b* cause and assurance of ours. The *c* Resurrection of Christ, is a Christians particular Faith: and *d* the Resurrection of the dead, is the Child of Gods chiefest confidence. Therefore Christians, in the primitive Church, were wont to salute one another in the Morning with these phrases, *The Lord is risen*; and the other would answer, *True, the Lord is risen indeed.*

a *Isa.* 26. 19, 20.

b Christi resurrectio in qua nostra initiatur, communis resurrectionis, fidejussor est, Theod.

c Mortuum esse Christum etiam Pagani credunt: resurrexisse vero propria Fides est Christianorum, Aug. l. 10. co-.

The sixth end of the Lords Supper.

6. To seal unto us the assurance of everlasting life. Oh, what more wished or loved, than life! or what do all men naturally more either

d Tota fiducia Christianorum est resurrectio mortuorum, Tert. l. 5. de resurrect. carn.

a fear or abhor than death! Yet is this first death nothing, if it be compared with the second death; neither is this life any thing worth, in comparison of the life to come. If therefore thou desirest to be assured of Eternal life, prepare thy self to be a worthy Receiver of this blessed Sacrament. For our Saviour assureth us, *b That if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the World.* He therefore, who duly eateth of this Holy Sacrament, may truly say, not only, *Credo vitam æternam*, I believe the life everlasting; but also, *Edo vitam æternam*, I eat life everlasting. And indeed this is the true Tree of life, which God hath planted in the middest of the Paradise of the Church: and whereof he hath promised *c* to give every one that overcometh, to eat. And this Tree of Life, by infinite degrees excelleth the Tree of Life that grew in the Paradise of *Eden*: for that had his Root in the Earth, this from Heaven; that gave but life to the body, this to the soul; that did but preserve the life of the living, this restoreth life to the dead. *d* The leaves of this Tree heal the Nations of Believers, and it yields every Month a new manner of fruit, which nourisheth them to life everlasting. Oh, blessed are they who often eat of this Sacrament! at least, once every Moneth, taste a new of this

a Omnium terribilium terribilissimum mors. *Arist.*

b *Ioh 6.51.*

c *Apo. 2.7.*

d *Apo. 22.2.*

this renewing fruit, which Christ hath prepared for us at his Table to heal our infirmities, and to confirm our belief of life everlasting.

Of the seventh end of the Lords Supper.

7. To bind all Christians, as it were, by an * oath of fidelity, to serve the one only true God; and to admit no other propitiatory sacrifice for sins, but that one real sacrifice which by his death Christ once offered, and by which he finished the sacrifices of the Law, and effected Eternal Redemption and Righteousness for all Believers. And so to remain for ever a publick mark of profession, to distinguish Christians from all Sects and false Religions. And seeing that in the Mass there is a strange Christ adored, not he that was born of the Virgin *Mary*, but one that is made of a Wafer-cake; and that the offering up of this Breaden-God is thrust upon the Church, as a propitiatory Sacrifice for the Quick and the Dead: all true Christians, upon the danger of wilful perjury before the Lord-chief-Justice of Heaven and Earth, are to detest the Mass, as the Idol of Indignation, which is most derogatory to the all-sufficient world-saving Merits of Christs Death and Passion. For by receiving the Sacrament of the Lords Supper, we all swear that all real Sacrifices are ended by

* Milites sacramento erant jurati & obstricti ad præstandam soli imperatori fidelitatem & obedientiam.

our Lords Death: and that his dy and bloud once crucified and ed, is the perpetual food and urifhment of our Souls.

2. *How to conſider thine own Unworthineſs.*

A Man ſhall beſt perceive his own unworthineſs, by examining his ſe, according to the Ten Commandements of Almighty God. Search herefore what duties thou haſt omitted, and what vices thou haſt committed, contrary to every one of the commandements: remembering that without repentance and Gods mercy in Chriſt, the *a* Curſe of God, (containing all the miſeries of this life, and everlaſting Torments in Hell-fire when this is ended) is due to the breach of the leaſt of Gods Commandements. And having taken a due ſurvey both of thy ſins and miſeries, retire to ſome ſecret place, and there putting thy ſelf in the ſight of the Judge, as a guilty Malefactor ſtanding at the Bar to receive his ſentence, bowing thy Knees to the earth, ſmiting thy breaſt with thy fiſts, and be dewing thy cheeks with thy tears, confeſs thy ſins, and humbly ask him mercy and forgiveneſs, in theſe, or the like words.

a *Deu.* 27.26. *Gal.* 3.10.

An

An humble confeſſion of ſins, to be ma unto God before the receiving of the Holy Communion.

O God and Heavenly Father, whe I conſider the goodneſs whic thou haſt ever ſhewed unto me, an the wickedneſs which I have com
Luk. 15.21. mitted againſt Heaven and again thee, I am aſhamed of my ſelf, an
a*The first Command-ment.* confuſion ſeems to cover my face as veil: for which of thy Commande ments have I not tranſgreſſed? O Lor I ſtand here guilty of the breach of a thy Holy Laws. *a* For the *b* love o
b*Deu.* 6.5. my heart hath not ſo intirely cleave unto thy Majeſty, as to vain and earth
Mat. 22.37. ly things. I have not *c* feared th judgments to deter me from ſin
38. nor truſted to thy promiſes, to kee
c*Lev.* 19.14. me from doubting of my temporal, o from deſpairing of mine eternal ſtat
Pſal. 22.5,6 I have *d* made the rule of thy Divin Worſhip to be what *e* my min
Pſal. 38.8. thought fit, not what thy word pre ſcribed: finding my heart more pron
d*The ſecond Com-mand-ment.* to remember my bleſſed Saviour in painted Picture of Mans device, ra ther than to behold him *f* crucified i his Word and Sacraments, after hi own ordinance. *g* Where I ſhould n
e*Deu.* 12.32. ver uſe thy name (whereat *h* all knee do bow) but with religious reverence
Mat. 15.9. nor any part of thy worſhip, withou

f *Gal.* 3. 1. *The third Commandement.* g *Phil.* 3. 10. *Eccl.* 4.17. 1 *King.* 19.10.

du

ne preparation and zeal: I have blas-
hemously abused thy Holy name to
rash and customary oaths; yea, I
ve used oaths by thy sacred Name, a *Ier.*
false covers of my filthy sins. And 5.2.
have been present at thy service oft a Here
mes more for Ceremony than Con confess
ience, and to please men more than thy rash
o please thee my gracious God. & false
swear-
ing.

Where *b* I should sanctifie thy Sab- b The
ath day, by being present at the *c* pub- 4. com-
ick Exercises of the Church, and by mand-
ment.
editating privately on the word and c *Act.*
orks of God, and by visiting the sick, 20.7.
nd *d* relieving of my poor Brethren: d *1 Cor.*
las, I have thought those Holy Exer- 16.2.
ises a burden, because they *e* hindred e Here
confess
my vain sports; yea, I have spent ma thy tra-
y of thy Sabbaths in mine own pro velling
on the
hane pleasures, without being pre- sabbath
ent at any part of thy Divine wor- & thy
leaving
hip. the ho-
ly ex-
Where *f* I should have given all due ercise,
to go to
everence to my Natural, Ecclesiasti- sport-
ing or
al, and Politick Parents; I have not feast-
ing.
hewed that measure of duty and af- f The
5. com-
ection to my Parents, which their mand-
ment.
are & kindness hath deserved. I have g 1 Thes.
ot had thy Ministers in such *g* singular 5.13.
ove for their works sake, as I ought, *Gal.*
4 15.
ut I have taunted at their zeal, and h Here
confess
ated them because they reproved thy
ne justly. And I have *h* carried my self
ontemptuously against thy Magi-
trates and Ministers, though I knew

i obedience to thy Parents, Ministers, Magistrates, Mas-
ters or Tutors.

that

that it is thine ordinance, that should be obedient unto them.

*a*Where I should be *b* slow to wrath and *c* ready to forgive offence, & not suffer the Sun to go down upon my wrath, but to do good for evil, loving my very enemies for thy sake: I, alas, for one sorry word, have burst out into open rage, & harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice rather than to eat of thy holy Supper.

*d*Where I should keep my *e* mind from all filthy lusts, and my body from all uncleanness: O Lord, I *f* have defiled both, and made my Heart a Cage of all impure thoughts, and my mind a very Stie of the unclean Spirit. Yea, the Remedy which thou (Lord) hast ordained for incontinency, could not contain me within the bounds of Chastity: for by doating on beauty, whose ground is but dust, Sathan hath bewitched my flesh to lust after strange flesh.

*g*Where I should have lived in uprightness, giving every man his due, being *h* contented with mine own estate, and living conscionably in my lawful calling, should *i* be ready (according to mine ability) to lend and give unto the poor: O Lord, I have by oppression, *k* extortion, bribes, ca-

a The 6. commandment.
b *Pro.* 19.11. *Eph.* 4.31.
c *Mat.* 5.44.
Here confess thy hastiness & fury, and if thou hast been any way the cause of any mans death unjustly or cruelly.
d The 7. commandment.
e 1 Th. 4.3 &c. Rom. 6.13.
f Here confess unto God thy secret pollutions, fornications, or adultery, if Sathan hath so far prevailed over thee.
g The 8. commandment.
h Eph. 4.28.
i Luk. 6.35. Levit. 25.35.
k *Here* confess if thou hast secretly stolne, or openly robbed any thing, or hast detained from a Fatherless child that which is his by right.

tilation, and other indirect dealings, under pretence of my Calling and Office, robbed and purloyned from my fellow-Christians: yea, I have received, and suffered Christ where I was trusted, many a time, in his poor Members, to stand hungry, cold, and naked at my door, and hungry, cold, and naked, to go away succourless, as he came: and when the leanness of his cheeks pleaded pitty, the hardness of my Heart would shew no compassion.

* Where I should have made conscience to *a* speak the truth in *b* simplicity, without any falsehood, prudently judging aright, and charitably *c* construing all things in the best part; and should have defended the good name and credit of my Neighbour: alas, (vile wretch that I am) I have *d* belyed and slandered my fellow-Brother, and as soon as I heard an ill report, I made my tongue the Instrument of the Devil, to blazon that abroad unto others, before I knew the truth of it my self. I was so far from speaking a good word, in defence of his good name, that it *e* tickled my heart in secret to hear one, that I envied, to be taxed with such a blemish; though I knew that otherwise the graces of God shined in him in abundant measure. I made jests of officious,

*The ninth Commandment.

a Zach 8.16.
b Mat. 10.16.
c 1 Cor. 13.7.
Mat. 1.18, 19.
d Psal. 50.20.
e Psal. 15.3.

Here confess, if thou hast belyed or slandered thy Neighbour, or not spoken the truth to clear his innocency, when thou wast called thereto.

and

and advantage of pernicious lies;
a *Tit.* 1.12. herein shewing my self a right *a Cretian*, rather than an upright Christian.
b The 10. *Commandment.* *b* And lastly, (O Lord) where I should have rested fully *c* contented with that portion which thy Majesty thought meetest to bestow upon me in this Pilgrimage? and rejoyced in
c *Heb.* 13.5. anothers good as in mine own: alas,
1 *Tim.* 6.6. my life hath been nothing else but a greedy lusting after this Neighbours
Phil. 4.11, 12. house, and that Neighbours land: yea, secretly wishing such a man dead, that I might have his Living or Office, covering rather those things which thou hast bestowed on another, rather than being thankful for that which thou hast given unto my self. Thus I, O Lord, who am a carnal sinner, and sold under sin, have transgressed all thy Holy and Spiritual Commandements, from the first to the last, from the greatest unto the least; And here I stand guilty before thy Judgment-seat, of all the breaches of all thy Laws, and therefore lyable to thy Curse, and to all the Miseries that Justice can pour forth upon so cursed a Creature. And whither shall I go for Deliverance from this Misery? Angels blush at my Rebellion, and will not help me: Men are guilty of the like Transgression, and cannot help themselves. Shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord: for that were but to end the miseries of this life, and

to begin the endless torments of Hell. I will rather appeal to thy Throne of grace, where mercy reigns to pardon abounding sins, and out of the depth of my miseries, I will cry with *David*, for the depth of thy mercies. *Though* thou *shouldest kill me* with afflictions, *yet will I*, like *Iob*, *put my trust in thee*. Though thou shouldest drown me in the Sea of thy displeasure, with *Ionas*; yet will I catch such hold on thy Mercy, that I will be taken up dead, clasping her with both my hands. And though thou shouldest cast me into the bowels of Hell, as *Ionas* into the Belly of the Whale, yet from thence would I cry unto thee; O God the Father of Heaven, O Jesus Christ the Redeemer of the World, O Holy Ghost my Sanctifier, three Persons, and one Eternal God, have Mercy upon me a Miserable Sinner. And, seeing the Goodness of thine own Nature first moved thee to send thine only-begotten Son to dye for my sins, that by his Death I might be reconciled to thy Majesty: O reject not now my penitent Soul, who being displeased with her self for sin, desireth to return to serve and please thee in Newness of life; and reach from Heaven thy helping hand to save me thy poor servant, who am (like *Peter*) ready to sink in the Sea of my sins and misery. Wash away the multitude of my sins, with the merits of that blood which I believe that

Heb. 4. 16. *Psal.* 130. 1. *Iob* 13. 15. *Ion.* 2. 2.

thou haſt ſo abundantly ſhed for penitent ſinners.

And now that I am to receive this day the bleſſed Sacrament of thy precious Body and Bloud; O Lord, I beſeech thee, let thy Holy ſpirit, by thy Sacrament, ſeal unto my Soul, that by the Merits of thy Death and Paſſion, all my ſins are ſo freely and fully remitted and forgiven, that the curſes and Judgments which my ſins have deſerved, may never have power either to confound me in this life, or to condemn me in the world which is to come. For my ſtedfaſt Faith is, that thou *haſt dyed for my ſins, and riſen again for my juſtification*: This I believe, O Lord, help mine unbelief. Work in me likewiſe, I beſeech thee, an unfained Repentance, that I may heartily bewail my former ſins, and loath them, and ſerve thee henceforth in newneſs of life, and greater meaſure of Holy Devotion. And let my Soul never forget the infinite Love of ſo ſweet a Saviour, that hath laid down his Life to redeem ſo vile a Sinner. And grant, Lord, that having received theſe ſeals and pledges of my communion with thee, thou maieſt henceforth ſo dwell by thy ſpirit in me, and I ſo live by Faith in thee, that I may carefully walk all the days of my life, in godlineſs and piety towards thee, and in Chriſtian love and charity towards all my Neighbours: that living in thy fear, I may dye in thy fa-

Rom. 4. ult.

vour,

vour, and after death be made partaker of Eternal life, through Jesus Christ my Lord and Saviour. *Amen.*

3. *Of the means whereby thou maiest become a worthy Receiver.*

THese Means are duties of two sorts: the former respecting God; the latter our Neighbour. Those which respect God, are three: first, sound Knowledg: Secondly, true Faith: thirdly, unfained Repentance. That which respecteth our Neighbour, is but one; sincere Charity.

1. *Of sound Knowledg, requisite in a worthy Communicant.*

Sound knowledg is a sanctified understanding of the a first Principles of Religion. As first, of the Trinity of Persons in the Unity of the God-head. Secondly, of the Creation of Man, and his Fall. Thirdly, of the Curse and Misery due to sin. Fourthly, of the Natures and Offices of Christ, and Redemption by Faith in his death, especially, of the Doctrine of the Sacraments, sealing the same unto us. For as an House cannot be built unless the Foundation be first laid; no more can Religion stand, unless it be first grounded upon the certain knowledg of Gods Word. Secondly, if we know not Gods will, we can nei-

a *Heb.* 6. 1, 2. *Iohn* 17. 3. 1 *Tim.* 2. 4. 1 *Cor.* 12. 29. 2 *Cor.* 13. 5.

ther believe nor do the same. For as worldly businesses cannot be done but by them who have skill therein; so without knowledg, men must be much more ignorant in Divine and Spiritual matters. And yet in temporal things a man may do much by the light of Nature: But in Religious Mysteries, the more we relie upon Natural Reason, the further we are from comprehending Spiritual truth. Which discovers the fearful estate of those, who receive without knowledg; and the more fearful estate of those Pastors, who minister unto them without Catechising.

1 Cor. 2.14. Rom. 8.7.

2. *Of sincere Faith, required to make a worthy Communicant.*

Sincere Faith is not a bare knowledg of the Scriptures, and first grounds of Religion, (for that Devils and Reprobates have in an excellent measure, and do believe it, and tremble:) but, A true perswasion, as of all those things whatsoever the Lord hath revealed in his Word; so also a particular Application unto a mans own Soul, of all the promises of mercy which God hath made in Christ to all believing sinners: and consequently, that Christ and all his Merits do belong unto him as well as to any other. For first, if we have not the righteousness of Faith, the Sacrament seals nothing unto us: and

Iam. 2.19, Heb. 4.2. Rom 4.11.

every

every man in the Lords Supper receiveth so much as he believeth. Secondly, because that without Faith, we communicating on Earth, cannot apprehend Christ in Heaven: For as he *a* dwelleth in us by Faith, so by Faith we must likewise eat him. Thirdly, because that without *b* Faith we cannot be perswaded in our consciences that our receiving is acceptable unto God.

a *Eph.* 3.17.
b *Heb.* 11.6. *Rom.* 14.23.

3. *Of unfained Repentance, requisite for a true Communicant.*

True Repentance, is a *c* Holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to *d* serve God in Holiness and Righteousness all the rest of his days. For as he that is glutted with meat, is not apt to eat bread: so he that is stuffed with sins, is not fit to receive Christ. And a conscience defiled with wilful filthiness, makes the use of all Holy things unholy unto us. Our sacrificed spotless Passeover cannot be eaten with the sower Leaven of Malice and Wickedness, saith *Paul*, 1 *Cor.* 5.8. Neither can the old Bottels of our corrupt and impure Consciences, retain the new wine of Christs precious blood, as our Saviour saith, *Mark* 2.22. We must therefore truly repent, if we will be worthy partakers.

c *Isa.* 55.7. *Ezec.* 33.11. *Act.* 26. *Act.* 3.19.
d *Luke* 1.74. 75. *Hab.* 2.13. 14. *Tit.* 1.15.

2. *The duty to be performed in respect of our Neighbour, is Charity.*

Charity is, a hearty forgiving of others who have offended us, and after reconciliation, and outward unfained testifying of the inward affections of our hearts, by gestures, words and deeds, as oft as we meet, and occasion is offered. For first, without love to our Neighbour, no sacrifice is acceptable unto God. Secondly, because one chief end wherefore the Lords Supper was ordained, is, to confirm Christians love one towards another. Thirdly, no man can assure himself that his own sins are forgiven of God, if his heart cannot yield to forgive the faults of men that have offended him. Thus far of the first sort of duties which we are to perform before we come to the Lords Table, called Preparation.

Mat. 5.23, 24. *Ioh.* 13.14, 34,35. *Mat.* 6.12, 14,15, *and* 18.35.

2. *Of the second sort of Duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis Exercise of Spiritual Meditation consists in divers points.

First, when the Sermon is ended, and the Banquet of the Lords Supper begins to be celebrated, meditate with thy self how thou art invited by Christ to be a Guest at his Holy Table,

ble, and how lovingly he inviteth thee. *Ho, every one that thirsteth, come ye to the waters of life,* &c. *Come, buy Wine and Milk, without Money, and without price. Eat ye that which is good, let your Soul delight it self in fatness. Take ye, eat ye: This is my body,* which was broken for you. *Drink ye all of this; for this is my bloud which was shed for the remission of your sins.* What greater Honour can be vouchsafed, than to be admitted to sit at the Lords own Table? what better fare can be afforded, than to feed of the Lords own Body and Bloud? If *David* thought it to be the greatest favour that he could shew unto good *Barzillai*, for all the kindness that he shewed unto him in his troubles, to offer him, that he should feed with him at his own Table in *Ierusalem*; how much greater favour ought we to account it, when Christ doth indeed feed us in the Church at his own Table, and that with his own most Holy Body and Bloud?

Mat. 22. 1 Pet. 1. Isa. 55 1, 2. Mat. 26 26, 27. 28, &c. 2 Sa. 19. 33.

2. As *Abraham*, when he went up to the Mount, to sacrifice *Isaac* his Son, left his Servants beneath in the Valley: So when thou comest to the Spiritual Sacrifice of the Lords Supper, lay aside all Earthly thoughts and cogitations; that thou maiest wholly contemplate of Christ, and offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Gen. 22. 5.

Thirdly, meditate with thy self, how precious and venerable is the Body and Bloud of the Son of God, who is the Ruler of Heaven and Earth; the Lord, at whose beck the Angels tremble; and by whom both the quick and dead shall be judged at the last day, and thou among the rest. And how that it is he, who having been crucified for thy sins, offereth now to be received by Faith into thy Soul. On the other side, consider how sinful a Creature thou art: how altogether unworthy of so Holy a Guest: how ill deserving to taste of such sacred Food, having been conceived in filthiness, and wallowing ever since in the mire of iniquity; bearing the name of a Christian, but doing the Works of the Devil; adorning Christ with an *a Ave Rex* in thy mouth, but spitting Oaths in his Face, and crucifying him anew with thy graceless Actions.

a *Haile King.*

Fourthly, ponder then, with what face darest thou offer to touch so Holy a body with such defiled hands? or to drink such precious Bloud with so lewd and lying a mouth? or to lodge so blessed a Guest in so unclean a stable? For if the *Bethshemites* were slain for but looking irreverently into the Ark of the Old Testament; what Judgment maiest thou justly expect, who with such impure eyes and Heart, art come to see and receive the Ark of the New Testament,

Col. 2.9.

in

in which dwelleth all the fulneſs of the God-head, bodily?

If *Uzza* for but touching (though not without zeal) the Ark of the Covenant, was ſtricken with ſudden death; what ſtroke of Divine Judgment maieſt thou not fear, that ſo rudely, with unclean hands, doſt preſume to handle the Ark of the Eternal Teſtament, wherein are hid all the Treaſures of wiſdom and knowledg? 2 Sa. 6. 7. Col. 2. 3.

If *Iohn* Baptiſt (the holieſt man that was born of a Woman) thought himſelf unworthy to bear his ſhooes; (O Lord) how unworthy is ſuch a prophane wretch, as thou art, to eat his holy fleſh, and to drink his precious bloud?

If the bleſſed Apoſtle Saint *Peter*, ſeeing but a glimps of Chriſts Almighty power, thought himſelf unworthy to ſtand in the ſame Boat with him; how unworthy art thou to ſit with Chriſt at the ſame Table, where thou maieſt behold the infiniteneſs of his Grace and Mercy diſplayed?

If the *Centurion* thought that the Roof of his Houſe was not worthy to harbour ſo Divine a Gueſt; what room can there be fit under thy ribs, for Chriſts Holineſs to dwell in? Mat. 8. 8.

If the Bloudy-iſſued ſick Woman feared to touch the Hem of his Garment; how ſhouldeſt thou tremble to eat his fleſh, and to drink his all-healing bloud?

Yet if thou comeſt humbly, in Faith, Repentance, and Charity, abhorring thy ſins paſt, and purpoſing unfainedly to amend thy life henceforth, let not thy former ſins affright thee; for they ſhall never be laid unto thy charge: and this Sacrament ſhall ſeal unto thy ſoul, that all thy ſins, and the Judgments due unto them, are fully pardoned, and clean waſhed away by the Bloud of Chriſt. For, this Sacrament was not ordained for them who are perfect; but to help penitent ſinners unto perfection. Chriſt *came, not to call the Righteous, but ſinners to Repentance:* And he ſaith, *that the whole needeth not the Phyſitian, but they that are ſick* Thoſe hath Chriſt called, and when they came, them hath he ever helped. Witneſs the whole Goſpel, which teſtifieth, that not one ſinner, who came to Chriſt for mercy, went ever away without his Errand. Bathe thou likewiſe thy ſick Soul in this Fountain of Chriſts bloud; and doubtleſs according to his promiſe, *Zach.* 13 1. thou ſhalt be healed of all thy ſins and uncleanneſs. Not ſinners therefore, but they who are unwilling to repent of their ſins, are debarred this Sacrament.

Mat. 9. 12, 13. *Mat.* 11 28.

Fifthly, meditate, that Chriſt left his Sacrament unto us as the chief token and pledge of his love: not when we would have made him a King, *John* 6. 15. (which might have

ſeemed

ſeemed a requital of kindneſs;) but when *Judas* and the High Prieſts were conſpiring his death, (therefore wholly of his meer favour.) When *Nathan* would ſhew *David* how entirely the poor man loved his ſheep that was killed by the rich man, he gave her (ſaith he) *to eat of his own morſels, and of his own cup to drink*, 2 Sam 12. 3. and muſt not then the love of Chriſt to his Church be unſpeakable, when he gives her his own fleſh to eat, and his own bloud to drink, for her ſpiritual and eternal Nouriſhment? If then there be any love in thine Heart, take the Cup of Salvation into thy hand, and pledge his love with love again, *Pſal.* 116. 13.

Sixthly, when the Miniſter beginneth the Holy conſecration of the Sacrament, then lay aſide all Praying, Reading, and all other Cogitations whatſoever; and ſettle thy Meditations only upon thoſe Holy Actions and Rites, which according to Chriſts inſtitution are uſed in and about the Holy Sacrament. For it hath pleaſed God (conſidering our weakneſs) to appoint thoſe Rites as means the better to lift up our Minds to the ſerious contemplation of his Heavenly graces.

When therefore thou ſeeſt the Miniſter putting apart Bread and Wine on the Lords Table, and conſecrating them by Prayers and the

Re-

rehearsal of Christs institution, to be a Holy Sacrament of the blessed Body and Bloud of Christ; then meditate, how God the Father, of his meer love to Mankind, set apart, and sealed his only-begotten Son, to be the all-sufficient means, and only Mediator, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that Jesus Christ the Eternal Son of God was put to death, and his blessed Soul and Body (with the sense of Gods anger) broken asunder for thy sins, as verily, as thou now seest the Holy Sacrament to be broken before thine eyes. And withal call to mind the hainousness of thy sins, and the greatness of Gods hatred against the same; seeing Gods Justice could not be satisfied but by such a Sacrifice.

a *Mat.* 22.11. This Wedding-Garment is righteousness and true holiness. *Apoc.* 19.8. *Eph.* 4.24. *b 1 Cor.* 11.10. *Eph.* 1. *ult.* *c 1 Pet.* 1.12.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it; then meditate, *a* That the King (who is the Master of the Feast) stands at the Table, to see his Guests; and looketh upon thee, whether thou hast on thee thy Wedding-Garment. Think also, that all the Holy *b* Angels that attend upon the Elect in the Church, and *c* do desire to behold the celebration of these Holy Mysteries, do observe thy reverence and behaviour.

our. Let thy Soul therefore, whileſt the Miniſter bringeth the Sacrament unto thee, offer this, or the like ſhort Soliloquy unto Chriſt.

A ſweet Soliloquie to be ſaid betwixt the Conſecration, and receiving of the Sacrament.

IS it true indeed, that *God will dwell on Earth? Behold the Heaven, and the Heaven of Heavens are not able to contain thee:* How much more unable is the Soul of ſuch a ſinful Caitiffe as I am, to receive thee? 1 *Kin.* 8.27.

But ſeeing it is thy bleſſed pleaſure to come thus to *a* ſup with me, and to *b* dwell in me; I cannot for joy but burſt out and ſay, *What is man that thou art ſo mindful of him, and the Son of man, that thou ſo regardeſt him?* What favour ſoever thou vouchſafeſt me in the abundance of thy Grace, I will freely confeſs what I am in the wretchedneſs of my Nature. I am, in a word, a carnal Creature, whoſe very Soul is *c* ſold under ſin: A wretched man, compaſſed about with *d* a body of Death: Yet, Lord, ſeeing thou *e* calleſt, here I come; and ſeeing thou calleſt ſinners, I have thruſt my ſelf in among the reſt; and ſeeing thou calleſt all with their heavieſt loads, I ſee no reaſon why I ſhould ſtay behind. O Lord, I am ſick, and whither ſhou'd I go, but unto thee the Phyſitian of my Soul? Thou haſt cured many, but neve-

a *Apo.* 3.20. b *Joh.* 14.23. *Pſal.* 8.3. c *Rom.* 7.14. d *Verſ.* 24. e *Mat.* 9.13. *Mat.* 11.28.

never didst thou meet with a more miserable patient: For I am more leprous than *Gehazi*, more unclean than *Magdalene*, more blind in Soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the true light of thy Word. My soul runs with a greater flux of sin, than was the Hemoroisse issue of bloud. *Mephibosheth* was not more lame to go, than my Soul is to walk after thee in love. *Jeroboams* Arm was not more withered to strike the Prophet, than my hand is maimed to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing them all. And though I have all their sins and Sores; yet Lord, so abundant is thy Grace, so great is thy skill, that if thou wilt, thou canst with a word, forgive the one, and heal the other. And why should I doubt of thy good will, when to save me, will cost thee now but one loving smile; who didst shew thy self so willing to redeem me, though it should cost thee all thy Heart-bloud; and now offerest so graciously unto me the assured pledge of my Re-
28a. demption by thy bloud? Who am I,
7.18. O Lord God? and what is my merit, that thou hast bought me with so dear a price? It is meerly thy mercy;
Gen. and I, O Lord, *am not worthy the least of*
32.10. *all thy mercies*: much less to be a partaker of this Holy Sacrament, the greatest pledge of the greatest mercy,

cy, that ever thou didst bestow upon those Sons of Men whom thou lovest. How might I, in respect of mine own unworthiness, cry out for fear at the sight of thy Holy Sacrament, as the *Philistines* did, when they saw the Ark of God come into the Assembly? Wo now unto me a sinner; but that thy Angel doth comfort me, as he did the Woman: *Fear thou not, for I know that thou seekest Iesus which was crucified.* It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her self so much Honoured at thy presence in the Womb of thy blessed Mother, that the Babe sprang in her belly for joy; How should my soul leap within me for joy, now that thou comest by thy Holy Sacrament, to dwell in my Heart for ever? Oh what an Honour is this, not that the Mother of my Lord, but my Lord himself should come thus to visit me? Indeed, Lord, I confess with the faithful *Centurion*, that *I am not worthy that thou shouldest come under my Roof*; and that if thou didst *but speak the word only*, my Soul should be saved: yet seeing it hath pleased the riches of thy grace, for the better strengthning of my weakness, to seal thy mercy unto me by thy visible signe, as well as by thy visible word; in all thankful Humility my Soul speaks unto thee with the blessed

1 Sa. 5.7. Mat. 28.5. Luke 1,43, 44. Mat. 8.8.

Vir-

Luk. 1.38. Act. 3.20. Luk. 18,13. Virgin, *Behold the hand-maid of the Lord, be it unto me according to thy word.* Knock thou, Lord, by thy Word and Sacraments, at the door of my heart, and I will, like the *Publican*, with both my fists, knock at my breast as fast as I can, that thou maiest enter in. And if the door will not open fast enough, break it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever; that I may have cause, with *Zacheus*, to acknowledg, that *this day salvation is come into* mine *house*. And cast out of me whatsoever shall be offensive unto thee: for I resign the whole possession of my heart unto thy sacred Majesty; intreating that I may not live henceforth, but that thou maiest live in me, speak in me, walk in me, and so govern me by thy spirit, that nothing may be pleasing unto me, but that which is acceptable unto thee: that finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdome of glory. Grant this, O Lord Jesus, for the merits of thy death and bloud-shedding. *Amen.*

Luk. 19.9.

When the Minister bringeth towards thee the Bread thus blessed and broken; and offering it unto thee, bids thee, *Take, eat*, &c then meditate that Christ himself cometh unto thee, and both offereth, and giveth indeed unto thy Faith, his very body and bloud, with all the merits of his death and passion, to feed thy Soul unto Eternal

Life;

Life; as ſurely as the Miniſter offereth and giveth the outward ſigns that feed thy body unto this temporal life. The bread of the Lord is given by the Miniſter, but the Bread which is the Lord, is given by Chriſt himſelf.

When thou takeſt the bread at the Miniſters hand to eat it, then rouze up thy *a* Soul to apprehend Chriſt by Faith, and to apply his Merits to heal thy miſeries. Embrace him as ſweetly with thy Faith in the Sacrament, as ever *Simeon* hugged him with his arms in his Swadling clouts.

a Sacramentum requirit ſacramentem.

As thou eateſt the Bread, imagine that thou ſeeſt Chriſt hanging upon the Croſs, and by his unſpeakable torments, fully ſatisfying Gods Juſtice for thy ſins: and ſtrive to be as verily partaker of the ſpiritual grace, as of the Elemental ſigns. For, the truth is not abſent from the ſigne, neither doth Chriſt deceive, when he ſaith, *This is my body:* but he giveth himſelf indeed to every ſoul that ſpiritually receives him by Faith. For as ours is the ſame Supper which Chriſt adminiſtred: ſo is the ſame Chriſt verily preſent at his own Supper, not by any Papal *a* Tranſubſtantiation, but by a Sacramental Participation, whereby

a Chriſt calls it his body, not the ſigne

of his body: becauſe this Sacrament was inſtituted not only to ſignifie, but alſo to communicate the graces that they repreſent: and by the ſigns to draw our minds to the graces ſignified. So Euthymius in Mat. 19. Non dixit Dominus, Hæc ſunt ſigna corporis mei; ſed, Hoc eſt corpus meum. Oportet ergo, non ad naturam eorum, quæ præpoſita ſunt, aſpicere, ſed ad ipſorum virtutem &c

he

gratiam. Non hoc corpus quod videtis manducaturi estis: & bibituri illum sanguinem quem fusuri sunt, qui me crucifigant. Sacramentum aliquid vobis commendum: Spiritualiter intellectum vivificabit vos. Aug. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution: No more do we in the Reiteration of the same Supper.

he doth truly feed the faithful unto Eternal life: not by coming down out of Heaven unto thee, but by lifting thee up from the Earth unto him. According to that old saying. *Sursum corda*, lift up your Hearts: And, *where the carkass is, thither will the Eagles resort*, Mat. 24.

When thou seest the Wine brought unto thee apart from the Bread, then remember that the bloud of Jesus Christ was as verily separated from his body upon the Cross, for the remission of thy sins: And that this is the seal of the New Covenant, which God hath made to forgive all the sins of all penitent sinners, that believe in the merits of his bloud-shedding. For the Wine is not a Sacrament of Christs bloud contained in his veins; but as it was a shed out of his body upon the Cross, for the remission of the sins of all that believe in him.

a Mat. 26.28.

As thou drinkest the Wine, and pourest it out of the Cup into thy Stomack, meditate and believe, that by the merits of that bloud which Christ shed upon the Cross, all thy sins are as verily forgiven, as thou hast now drunk the Sacramental Wine,

and

nd haſt it in thy ſtomack. And in he inſtant of drinking, ſettle thy Meditation upon Chriſt, as he hanged pon the Croſs; as if, like *Mary* and *ohn*, thou didſt ſee him nailed, and his bloud running down his bleſſed ide out of that gaſtful wound, which he Spear made in his innocent heart; wiſhing thy Mouth cloſed to his ſide, hat thou mighteſt receive that precious bloud before it fell to the duſty arth. And yet the actual drinking of that real bloud with thy mouth, would be nothing ſo *a* effectually, as this Sacramental drinking of that bloud Spiritually by Faith. For one of the Souldiers might have drunk hat, and been ſtill a Reprobate: but whoſoever drinketh it Spirituall by Faith in the Sacrament, ſhall ſurely have the Remiſſion of his ſins, and Life everlaſting.

As thou feeleſt the Sacramental Wine which thou haſt drunk, warming thy cold ſtomack: So endeavour to feel the Holy Ghoſt cheriſhing thy ſoul in the joyful aſſurance of the forgiveneſs of all thy ſins, by the merits of the bloud of Chriſt. And to this end God giveth every faithful Soul, together with the Sacramental bloud, the Holy Ghoſt to drink. We are *all made to drink into one Spirit*. And ſo lift up thy mind from the contempla-

a If remiſſion of ſins and eternal life had been appropriated to the drinking of the real bloud, doubtleſs Iohn and Mary would have made means to have drunk it: But Iohn aſcribes the Vertue to believing that it was ſhed. *b* 1 Cor. 12, 13.

tion

tion of Christ, as he was Crucified upon the Cross; to consider how he
a Rom. 8.34. Heb. 7.25, 9.24 a now sits in glory at the right hand of his Father, making intercession for thee, by presenting to his Father the unvaluable merits of his Death which he once suffered for thee, to appease his Justice for the sins which thou dost daily commit against Him.

After thou hast eaten and drunk both the Bread and the Wine; labour that as those Sacramental signs do turn to the nourishment of thy body, and by thy digestion of Heat become one with thy substance: so by the operation of Faith, and the Holy Ghost, thou maiest become one with Christ, and Christ with thee: and so maiest feel thy Communion with Christ confirmed, and increased daily more and more. That as it is unpossible to separate the bread & wine digested into the bloud and substance of thy body: so it may be more unpossible to part Christ from thy Soul, or thy Soul from Christ.

1 Cor. 10.17. Unus est panis communione Sacramenti, non autem necessario unus numero.

Lastly, as the Bread of the Sacrament, though confected of many Grains, yet makes but one Bread: so must thou remember, that though all the Faithful are many, yet are they all but one Mystical Body, whereof Christ is Head. And therefore thou must love every Christian as thy self, and a Member of thy body.

Thus far of the duties to be done

at

t the receiving of the Holy Sacra-
ent, called Meditation.

Of the Duties which we are to perform after receiving of the Holy Communion, called Action, or Practice.

THe Duties which we are to perform after the receiving of the Lords Supper, is called Action or Practice: without which all the reſt will miniſter unto us no comfort.

The Action conſiſts of two ſorts of Duties: firſt, ſuch as we are to perform in the Church; or elſe, after hat we are gone home.

Thoſe that we are to perform in he Church, are either ſeveral, from ur own ſouls: or elſe, joyntly with he Congregation.

The ſeveral Duties which thou muſt erform from thine own Soul, are hree. Firſt, thou muſt be careful foraſmuch as Chriſt now dwelleth n thee, therefore) to entertain him n a clean Heart, and with pure affecti-ns; for, the moſt Holy will be Holy with the Holy: for if *Joſeph* of *Arima-hea*, when he had begged of *Pilate* is dead body, to bury it, wrapped t in ſweet Odours, and fine Linnen, nd laid it in a new Tomb; how uch more ſhouldeſt thou lodge Chriſt in a new Heart, and perfume is Rooms with the odoriferous In-enſe of Prayers, and all pure affecti-ns? If God required *Moſes* to pro-

Pſal. 18.26. Sancta non niſi ſancte & ſanctis.

vide

vide a Pot of pure Gold to keep the Manna that fell in the Wilderneſs? What a pure Heart ſhouldeſt thou provide to receive this Divine Manna, that is come down from Heaven?

Luke 2.46. And as thou cameſt ſorrowing, like *Ioſeph* and *Mary*, to ſeek Chriſt in the Temple: ſo now having there found him in the middeſt of his Word and Sacraments, be careful with Joy, to carry him Home with thee, as they did.

Luke 15.6. And if the man that found but his loſt Sheep, rejoyced ſo much: how canſt thou, having found the Saviour of the world, but rejoyce much more?

Secondly, thou muſt offer the ſacrifice of a private Thankſgiving unto God, for his ineſtimable grace and mercy: for as this Action is common unto the whole Church; ſo is it applyed particularly to every one of the Faithful in the Church, and for this particular mercy, every Soul muſt joyfully offer up a particular Sacrifice of Thankſgiving. For if the Wiſe Men rejoyced ſo much when they ſaw the Star which conducted them unto Chriſt; and worſhipped him ſo devoutly when he lay a Babe, in the Manger; and offered unto him their Gold, Myrrhe, and Frankincenſe: how much more ſhouldeſt thou rejoyce, now that thou haſt both ſeen and received this Sacrament, which

guided

guideth thy Soul unto him, where he
tteth at the right hand of his Father
n glory? And thither lifting up thy
Heart, adore him, and offer up unto
him the Gold of a pure Faith, the
Myrrhe of a Mortified Heart, and this
or the like ſweet Incenſe of Prayer
nd Thankſgiving.

A Prayer to be ſaid after the receiving of the Communion.

WHat ſhall I render unto thee (O (Bleſſed Saviour) for all theſe Bleſſings, which thou haſt ſo graciouſly beſtowed upon my Soul? How an I ſufficiently thank thee, when I an ſcarce expreſs them? Where thou ighteſt have made me a Beaſt, thou adeſt me a Man after thine own Image. When by ſin, I had loſt both hine Image, and my ſelf, thou didſt enew in me thine Image by thy Spit, and didſt redeem my Soul by thy loud again: And now thou haſt giv-n unto me thy Seal and Pledge of my edemption; nay, thou haſt given y ſelf unto me, O bleſſed Redeer. Oh what an ineſtimable Treare of Riches, and over-flowing ountain of Grace hath he got, who ath gained thee! No man ever touchd thee by Faith, but thou didſt heal m by Grace: For thou art the Auor of Salvation, the remedy of all vils, the Medicine of the ſick, the fe of the quick, and the Reſur-

rection

rection of the dead. Seemed it a small matter unto thee, to appoint thy Holy Angels to attend upon so vile a Creature as I am; but that thou wouldest enter thy self into my Soul, there to preserve, nourish, and cherish me unto life Everlasting?

2 Kin. 13. 21. If the Carkass of the dead Prophet could revive a dead man that touched it; how much more shall the living body of the Lord of all Prophets quicken the Faithful, in whose Heart he dwelleth? And if thou wilt raise my body at the last Day out of the dust; how much more wilt thou now revive my Soul which thou hast sanctified with thy Spirit, and purified with thy bloud? O Lord, what could I more desire, or what couldest thou more bestow upon me, then to give me thy body for meat, thy bloud for drink, and to lay down thy Soul for the price of my Redemption? Thou Lord endurest the pain, and I do reap the profit: I received Pardon, and thou didst bear the punishment. Thy Tears were my Bath, thy Wounds my Weal, and the Injustice done to thee satisfied for the Judgment which was due to me. Thus by thy Birth thou art become my Brother, by thy death my Ransome, by thy Mercy my Reward, and by thy Sacrament my Nourishment. O Divine Food! by which the Sons of men are transformed into the Sons of God; so that in us Nature dieth, and Gods Nature liveth

liveth and ruleth in us. Indeed, all Creatures wondred that the Creator would be incloſed nine Moneths in the Virgins Womb, (though her Womb being repleniſhed with the Holy Ghoſt, was more ſplendid than the Starry Firmament.) But that thou ſhouldeſt thus humble thy ſelf to dwell for ever in my Heart, which thou foundeſt more unclean than a Dung-hill, it is able to make all the Creatures in Heaven and Earth to ſtand amazed. But ſeeing it is thy free grace and meer pleaſure thus to enter and to dwell in my Heart, I would to God that I had ſo pure a Heart as my Heart could wiſh, to entertain thee. And who is fit to entertain Chriſt? Or who, though invited, would not chuſe, with *Mary*, rather to kneel at thy feet, than preſume to ſit with thee at thy Table? Though I want a pure Heart for thee to dwell in, yet weeping eyes ſhall never be wanting to waſh thy bleſſed feet, and to lament my filthy ſins. And albeit I cannot weep ſo many Tears as may ſuffice to waſh thy Holy feet; yet Lord, it is ſufficient, that thou haſt ſhed bloud enough to cleanſe my ſinful Soul. And I am fully (O Lord) aſſured, that all the dainty fare wherewith the diſdainful Phariſie entertained thee at his Table, did not ſo much pleaſe thee, as thoſe Tears which penitent *Mary* poured under the Table. I would therefore

wish with *Jeremy*, that my Head were a Fountain of Tears, that seeing I can by no means yield sufficient thanks for thy love to me; yet I might by continual Tears, testifie my love unto thee. And though no man is worthy of so infinite a grace: yet this is my comfort, that he is worthy whom thou in favour accountest worthy. And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy love, and the forgiveness of my sins; O Lord, confirm thy favour unto thy Servant, and say of me as *Isaac* did of *Jacob*, *I have blessed him, therefore he shall be blessed.* And that I may say unto thee with *David*, *Thou, O Lord, hast blessed my Soul,* and made it thy *House, and it shall be blessed for ever.* And seeing it pleased thee to *bless the House of Obed-edom, and all his Houshold,* whilest the Ark of the Lord remained in his House: I doubt not but thou wilt much more bless my soul and body, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to enter under my Roof and to dwell for ever in my poor Cottage. Bless me, O Lord; so, that my sins may wholly be remitted by thy bloud, my conscience sanctified by thy spirit, my mind enlightened by thy truth, my Heart guided by thy spirit, and my will in all

Gen. 27.33
1 Chr. 17.27
2 Sam. 6.11, 12.

things, subdued to thy blessed will and pleasure. Bless me with al graces which I want, and increase in me those good gifts which thou hast already bestowed upon me. And seeing that I hold thee not by the Arms, as *Iacob*, wrastling without me; but inwardly dwelling by Faith within me; surely, &c. Lord, I will never let thee go, except thou bless me, and give me a new Name, a new Heart, a new Spirit, and strength by the power of God to prevail over sin and Satan. And I beseech thee, O Lord, desire not to depart from me, as thou didst from *Iacob*, because the day breaketh, and thy grace beginneth to dawn and appear. But I from my soul humbly, with the *Emmaüites*, entreat thee, O sweet Jesus, to abide with me, because it draweth toward Night. For the Night of Temptation, the Night of Tribulation, yea, my last long night of death approacheth: O blessed Saviour stay with me therefore now and ever. And if thy presence go not home with me, carry me not from hence. Go with me, and live with me, and let neither death nor life separate me from thee. Drive me from my self, draw me unto thee. Let me be sick, but sound in thee, and in my weakness let thy strength appear. Let me seem as dead, that thou alone maiest be seen to live in me, so that all my Members may be but Instruments to act thy Motions. Set me as a Seal up-

Gen. 32. 24.

Exod. 33. 15.

Cant. 8. 6.

on thine heart, and let thy zeal be settled upon mine, that I may be out of love with all, that I may be only in love with thee. And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this Sacrament in thy House of grace, so I may hereafter through thy mercy, be received to eat and drink at thy Table in thy Kingdom of Glory. And for thy mercy, I do here, with the four Beasts, and twenty four Elders, cast my self down before thy Throne of Grace, acknowledging that it is thou that hast redeemed me with thy bloud, and that Salvation cometh only from thee. And therefore unto thee I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my God, for evermore. *Amen*.

Luke 22.30.

Apo. 5.9.

Apo. 7.10, 11, 12.

Thirdly, seeing *Christ* hath sacrificed himself for thee: (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, and acceptable sacrifice unto God*, by serving him in Righteousness and Holiness all thy days. Thus *Tertullian* witnesseth, that in his time a Christian was known from another man, only by the Holiness and Uprightness of his life.

Rom 12.1

Levit. 17.5.

2. Of

2. *Of the Duties which we are to do after the Communion joyntly with the Congregation.*

THe Duties to be performed joyntly with the Church, are three. First, publick Thanksgiving, both by Prayers and singing of Psalms: thus Christ himself and his Apostles *a* did. Secondly, Joyning with the Church, in *b* giving (every man according to his ability) towards the relief of the poor. This was the manner of the Primitive Churches, to make *c* Collections and *d* Love-Feasts after the Lords Supper, for the relief of the poor Christians. Thirdly, when thanks and praise is ended: then with all reverence to stand up, and to receive the blessing of God, by the mouth of his Minister, and to receive it, as if thou didst hear God himself pronouncing it unto thee from Heaven. For by *e* their blessing God doth bless his people.

a which is probable to have been the 113 Psalm.

b 1 *Cor.* 16. 1. *Rom.* 15. 25.

c Qui copiosiores sunt & volunt, pro arbitrio quisque suo quod visum est contribuunt, & quod ista colligitur, apud præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam agent, &c. Justin. Martyr. Apolog. 2.

d Agape. Lucrum est pietatis nomine facere sumptum. Tertul. Apo. adv. Gent. cap. 39.

e Num. 6. 23, 27.

Thus far of the duties to be practised in the Church.

The Duties which thou art to practise after thou art departed Home are three. First, to observe diligently whether thou hast truly received Christ in the Sacrament. Which thou

maiest thus easily perceive, for seeing
a Joh. 6.55. his *a flesh is meat indeed, and his bloud is drink indeed*, and that he is so full of grace, that no man ever touched him by Faith, but he received Vertue from him: it cannot possibly be, that if thou hast eaten his flesh, or drunk his bloud, but thou shalt receive grace and power to be cleansed from thy sins, and filthiness. For if the
b Mar. 5.29. *b Hemoroise* that did but touch his Garment, had her bloudy Issue that continued so long, forthwith stanched: How much more will the bloudy Issue of thy sin be stanched, if thou then hast truly eaten and drunk the very Flesh and Bloud of Christ? But if thy Issue still runneth, thou mayest justly suspect thou hast never yet truly touched Christ.

Secondly, seeing thou hast now reconciled thy self to God, and renewed thy Covenant, and vowed newness and amendment of life: thou must therefore have a special care, that thou dost not yield to commit thy former sins any more: knowing
c Mat. 12.44. &c. that the *c* unclean spirit, if ever he can get into thy Soul again, after that it is *swept and garnished*, he will enter forcible possession, with *seven other Devils worse than himself*: So that
2 Pet. 2.22. *the end of that man shall be worse than his beginning*. Be ye not therefore like the Dog that returns to his Vomit, or the washed Sow that walloweth in the Mire again. And return not to thy malice,

malice, like to the Adder, who laying aside her poison while she drinks, takes it up again when she hath done. But when either the Devil or thy flesh shall offer to tempt and move thee to relapse into thy former sins: answer them as the Spouse doth in the *Canticles*, *I have put off my coat* (of my former Corruption) *how shall I put it on? I have washed my feet, how shall I defile them again?* Cant. 5. 3.

Lastly, If ever thou hast found either joy or comfort in receiving the Holy Sacrament, let it appear by the eager desire of receiving it often again. For the Body of Christ as it a was *anointed with the oyl of gladness above* his *fellows*: so doth it yield a sweeter b savour than all the Oyntments of the World: The fragrant smell whereof alluroth all Souls who have once tasted the sweetness thereof, ever after to desire oftner to taste thereof again. Because of the savour of thy good Oyntments, therefore do the Virgins love thee. O taste therefore, and often see how good the Lord is, saith *David*. This is the Commandement of Christ himself, Do this in remembrance of me, and in doing this, thou shalt shew thy

a Psal. 45 7. Heb. 1. 9.
b Can. 1. 3. Psal. 34. 8.

Scio Romæ hanc esse consuetudinem, ut fideles semper Christi corpus accipiant. Hier. Apol. adv. Iovin. Quotidie communionem Eucharistiæ percipere non laudo nec reprehendo. Omnibus Dominicis diebus Communicandum suadeo & hortor, si mens sine affectu peccandi sit. Aug. (vel potius Gennadius) lib. de Eccl. Dogm. cap. 53.

self best mindful and thankful for his Death. *For as oft as ye shall eat this Bread, and drink this Cup, ye shall shew the Lords Death until he come.* And let this be the chief end whereunto both thy receiving and living tendeth: that thou maiest be a Holy Christian, a zealous of good works, purged from sin, to live soberly, righteously and godly in this present World; that thou maiest be acceptable to God, profitable to thy Brethren, and comfortable to thine own Soul.

1 Cor. 11. 26.

Tit. 2. 12, 14.

Thus far of the manner of glorifying God in thy life.

Now followeth the Practice of Piety in glorifying God in the time of sickness, and when thou art called to die in the Lord.

AS soon as thou perceivest thy self to be visited with any sickness, meditate with thy self:

1. That *misery cometh not forth of the dust; neither doth affliction spring out of the Earth.* Sickness comes not by hap or chance (as the *Philistins* supposed that their Mice and Emrods came,) but from mans wickedness, which as sparkles, breaketh out. Man suffereth (saith *Jeremy*) for his sins. *Fools* (saith *David*) *by reason of their Transgressions, and because of their Iniquities are afflicted.* As therefore *Solomon* adviseth a man to carry himself towards an Earthly Prince; *If the spirit*

Job 5. 6. 1 Sam. 6. 9. Lam. 3. 39. Psal. 107. 17. Eccl. 10. 4.

of

of him that ruleth, rise up against thee, leave not thy place: for gentleness pacifieth great sins: So counsel I thee to deal with the Prince of Princes: If the spirit of him that ruleth Heaven and Earth, rise up against thee, let not thy Heart despair, for Repentance pacifieth great sins. And whosoever *returneth in his Affliction to the Lord God of Israel, and seeks him, he will be found of him.* 2 Chr. 15, 4.

2. *a* Shut to thy Chamber door; *b Examine thine own heart upon thy Bed;* *c Search and try thy ways.* Search as diligently for thy capital sin, as *d* Joshuah did for *Achan*, till thou findest it. For *e* albeit God, when he beginneth to chasten his Children, hath respect to all their sins; yet when his anger is incensed, he chiefly taketh occasion &c. to chasten, and enter with them into Judgment, for some one grievous sin, wherein they have lived without Repentance.

a Mat. 6. 6. b Psal. 4. 4. d Josh. 7. 16, &c. e Lam. 3. 40.

3. When thou hast thus considered all thy sins, put thy self before the Judgment-Seat of God, as a Fellon or Murtherer, standing at the Bar of an Earthly Judge: and with grief and sorrow of Heart confess unto God all thy known sins, especially thy capital Offences, wherewith God is chiefly displeased. Lay them open, with all the circumstances of the time, place, and manner how they were committed; as may most serve to aggravate the Hainousness of thy sins, and to Prov. 28. 13.

ſhevv the Contrition of thy Heart for the ſame. Lift up thine Hand, and acknowledg thy ſelf before the Righteous Judge of Heaven and Earth, guilty of Eternal Death and Damnation, for thoſe thy hainous ſins and tranſgreſſions. And having thus accuſed and judged thy ſelf; caſt dovvn thy ſelf before the *a* Foot-ſtool of his *b* Throne of Grace: aſſuring thy ſelf that vvhatſoever the *c* Kings of *Iſrael* be; yet the God of *Iſrael* is a merciful God: And cry unto him from a penitent and Faithful Heart, for mercy and forgiveneſs; as eagerly and earneſtly, as ever thou knevveſt a Malefactor, being to receive his Sentence, crying unto the Judge for favour and pardon; vowing Amendment of life, and (by the aſſiſtance of his grace) never to commit the like ſin any more. All which thou maieſt do in theſe or the like vvords.

a *Pſal.* 99.5.
b *Heb.* 4.16.
c 1 *Reg.* 20.31.

A Prayer when one begins to be ſick.

O Moſt Righteous Judge, yet in Jeſus Chriſt my gracious Father: I vvretched ſinner, do here return unto thee (though driven with pain and ſickneſs.) like the Prodigal child, with Want and Hunger. I acknowledg that this ſickneſs and pain comes not by blind chance or fortune, but thy Divine providence, and ſpecial appointment. It is the ſtroke of thy

heavy

heavy Hand, which my sins have justly deserved; and *the things that I feared, are now fallen upon me*: Yet I do well perceive, that *in Wrath thou remembrest Mercy*, when I consider how many, and how hainous are my sins, and how sevy and easie are thy Corrections. Thou mightest have stricken me with some fearful and sudden death, whereby I should not have had either time or space to have called upon thee for grace and mercy; and so I should have perished in my sins, and have been for ever condemned in Hell. Ieb 3. 25. Hab. 3. 2.

But thou, O Lord, visitest me with such a Fatherly chastisement, as thou usest to visit thy dearest Children, whom thou best lovest; giving me (by this sickness) both warning and time to repent, and to sue unto thee for Grace and Pardon. I take not therefore, O Lord, this thy visitation, as any sign of thy wrath or hatred; but as an assured pledge and token of thy favour & loving-kindness, whereby thou dost with thy temporal Judgments draw me to judge my self, and to repent of my vvicked life, that I should not be condemned with the godless and unpenitent world. For thy Holy Word assures me, that *whom thou lovest, thou thus chastenest*, and that thou *scourgest every Son that thou receivest*. That *if I endure thy chastening, thou offerest thy self unto me as unto a Son*: And that all that continue in sin, and 1 Cor. 11. 31. Heb. 12 6, 7, 8, &c.

yet

yet escape *without correction* (whereof all thy Children are partakers) *are Bastards and not Sons*: and that thou *chastenest me for my profit, that I may be a partaker of thy Holiness.* O Lord, how full of goodness is thy Nature, that hast dealt with me so graciously in the time of my Health and Prosperity; and now being provoked by my sins and unthankfulness, hast such Fatherly and profitable ends, in inflicting upon me this sickness and correction?

I confess, Lord, that thou dost justly afflict my body with sickness; for my soul was sick before of long prosperity, and surfeited with ease, peace, plenty, and fulness of Bread. And now, O Lord, I lament and mourn for my sins, I acknowledg my wickedness, and mine iniquities are always in my sight. O what a wretched sinner am I, void of all goodness by Nature, and full of evil by sinful custom! Oh, what a world of sin have I committed against thee, whilest thy long-sufferance expected my conversion, and thy blessings wooed me to Repentance! Yet O my God, seeing it is thy property more to respect the goodness of thine own Nature, that the deserts of sinners: I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the Merits of that All-saving Death which he hath voluntarily suffered for all which believe in him; *Have mercy upon me, according*

Ezek. 16.49.

Psal. 51.

cording to the multitude of thy mercies; turn thy face away from my sins, and blot out all mine iniquities: Cast me not out of thy presence, neither reward me according to my deserts: For if thou doest reject me, who will receive me? Or who will succor me, if thou dost forsake me? But thou, Lord, art the Helper of the Helpless, and *in thee the Fatherless findeth mercy*: For though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all: neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the vertue of thy precious bloud, especially, those sins, which from a penitent Heart I have confessed unto thee: but chiefly, O Lord, for Christ his sake forgive me. a And seeing that of thy love thou didst lay down thy life for my Ransome, when I was thine Enemy: Oh, save now the price of thine own bloud, when it shall cost thee but a smile upon me, or a gracious Appearance in thy Fathers sight in my behalf. Reconcile me once again, O merciful Mediatour, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is well pleased with all whom thou accepteſt and loveſt. And if it be thy blessed will, remove this sickness from me, and restore me to my former Health again; that I may live longer to set forth thy glory, and to

Verſ. 9 Pſal. 25. 7.

Hoſ. 14. 3.

Mat. 3. 17.

a Here name that sin, which most troubleth thy conscience.

be

be a comfort to my friends which depend upon me; and procure to my self a more setled assurance of that Heavenly Inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously
Eph. and wisely I shall redeem the time,
5.16. which heretofore I have so lewdly and prophanely spent. And to the end that I may the sooner and the easier be delivered from this pain and sickness; direct me, O Lord, I beseech thee, by thy Divine providence, to such a Physician and Helper, as that (by thy blessing upon thy means) I may recover my former Health and Welfare again. And good Lord, vouchsafe, that as thou hast sent this sickness unto me, so thou wouldest likewise be pleased to send thy Holy Spirit into my Heart, whereby this present sickness may be sanctified unto me: That I may use it as thy School, wherein I may learn to know the greatness of my Misery, and the riches of thy Mercy: that I may be so humbled at the one, that I despair not of the other; and that I may so renounce all confidence of help in my self, or in any other Creature, that I may only put the whole rest of my Salvation in thy all-sufficient Merits. And forasmuch as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections; and that by nature I am angry and froward under every cross and affliction: O Lord,

who

who art the giver of all good gifts, arm me with patience to endure thy blessed will and pleasure; and of thy Mercy lay no more upon me, than shall be able to endure and suffer. Give me grace to behave my self into all Patience, Love, and Meekness, unto those that shall come and visit me: that I may thankfully receive, and willingly imbrace all good counsels and consolations from them: and that they may likewise see in me such good examples of Patience, and hear from me such godly Lessons of Comfort, as may be arguments of my Christian Faith and profession, and instructions unto them, how to behave themselves when it shall please thee to visit them with the like Affliction or Sickness. I know, O Lord, I have deserved to die; and I desire not longer to live, than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to Health again, and grant me a longer life: But if thou hast, according to thine Eternal Decree, appointed by this sickness to call for me out of this transitory life; I resigne my self into thy hands and Holy pleasure; thy blessed will be done, whether it be by life or by death. Only I beseech thee of thy Mercy forgive me all my sins, and prepare my poor Soul, that by a true Faith and unfained Repentance, she may be

Iam. 1.17, John 13.27. 1 Cor. 10.13, Psal. 31.5,

ready

ready against the time that thou shalt call for her out of my sick and sinful
Psal. body. O Heavenly Father, who art
65.2. the Hearer of Prayers, hear thou in
2 Kin. Heaven this my Prayer, and in this
5.39. extremity grant me these requests; not for any worthiness that is in me, but for the merits of thy beloved Son Jesus, my only Saviour and Mediator; for whose sake thou hast promised to hear us, and to grant whatsoever we shall ask of thee in his
John 16. 23. Name. In his Name therefore, and in his own words I conclude this my unperfect Prayer, saying:

Our Father which art in Heaven, &c.

Having thus reconciled thy self unto God in Christ:

1. Let thy next care be to set thy
Isa. House in order, as *Isaiah* advised King
38.1. *Ezechias*: making thy last Will and Testament (if it be not already made.) If it be made, then peruse it, confirm it, and for avoiding all doubts and contention, publish it before Witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last Will and Testament: and so deliver it locked or sealed up in some Box, to the keeping of a faithful friend, in the presence of honest Witnesses.

2. But in making thy Testament, take a Religious Divines advice, how to bestow thy benevolence; and some honest Lawyers counsel, to contrive it according to Law.

Dispatch

Diſpatch this before thy ſickneſs doth increaſe, and thy memory decay: leſt otherwiſe thy Teſtament prove a Dotement, and ſo be another Mans fancy, rather than thy will.

3. To prevent many inconveniences, let me recommend to thy diſcretion two things.

1. If God have bleſſed thee with any competent ſtate of wealth, make thy Will in thy Health time: It will neither put thee further from thy goods, nor haſten thee ſooner to thy Death; but it will be a greater eaſe to thy mind, in freeing thee from a great trouble, when thou ſhalt have moſt need of quiet. For when thy Houſe is ſet in order, thou ſhalt be better enabled to ſet thy Soul in order, and to diſpoſe of thy Journey towards God.

2. If thou haſt Children, give to every one of them a Portion, according to thine Ability in thy life-time; that thy life may ſeem an eaſe, and not a Yoak unto them: Yet ſo give, as that thy Children may be ſtill beholding unto thee, and not thou unto them. But if thou keep all in thy Hands whileſt thou liveſt, they may thank Death and not thee, for the Portion that thou leaveſt them. If thou haſt no Children, and the Lord have bleſt thee with a great portion of the goods of this World, and if thou meaneſt to beſtow them upon any chari-

charitable or pious uſes, put not over that good Work to the truſt of others; ſeeing thou ſeeſt how moſt of other Mens Executors prove almoſt Executioners: And if Friends be ſo unfaithful in a Mans life; How much greater cauſe haſt thou to diſtruſt their fidelity after thy death? Lamentable Experience ſheweth, how many dead-mens Wills have of late, either been quite concealed, utterly overthrown, or by Cavils or Querks of Law fruſtrated or altered: whereas by the Law of God, the will of the dead ſhould not be violated, but all his godly intentions conſcionably performed and fulfilled, as in the ſight of God, who in the day of the Reſurrection, will be a juſt *a* Judge both of the quick and dead. And if any thing ſhould hap in his Will to be ambiguous or doubtful, it ſhould be *b* conſtrued, as it might come neareſt to the Honour of God, and the Honeſt Intention of the Teſtator. But let the vengeance due to ſuch unchriſtian deeds, light on the Actors that do them; not on the Kingdom wherein they are ſuffered to be done. And let other Rich men be warned by ſuch wretched Examples, not to *c* marry their minds ſo to their money,

Gal. 5.15. Heb. 9.17. 2 Cor. 5.10. Eccl. 12.14. Rom. 2.16. 1 Cor. 4.5. Act. 17.31.

b Voluntas teſtatoris magis inſpicienda eſt, quam verba.

c l. cum virum ff. ſani C. de fidei cum ff. ad Leg. Fal. l. ſi. ff. ad Treb. ll. ubi. ff. te rogo. Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam, Aug.

as

s that they will do no good, with
heir goods, till death divorceth them.
Considering therefore the shortness
f thine one life, and the uncertain-
y of * others just dealing after thy
eath, in these unjust days; let me
dvise thee (whom God hath blessed
ith Ability, and an intent to do
ood) to become in thy life time
hine own Administrator; make
hine own Hands thine Executors, and
hine own Eyes thy Over-seers; cause
hy Lanthorn to give her light before
hee, and not behind thee: give God
he glory, and thou shalt receive of
im in *a* due time the Reward, which
f his grace and mercy he hath pro-
ised to thy good works.

4. Having thus set thy House and
oul in order (if the *b* determined
umber of thy days be not expired)
God will either have mercy upon
hee, *c* and say, *Spare him*, (O killing
alady) that *he go not down into the*
pit; for I have received a reconciliation.
Or else, his Fatherly providence will
direct thee to such a *d* Physician, and
to such means, as that by his blessing
upon their Endeavours thou shalt re-
cover, and be restored to thy former
health again. But in any wise, take heed
that thou, nor none for thee, send
unto Sorcerers, Wizards, Charmers,
or Inchanters, for help: for this were
to leave the God of *Israel*, and to go
to *e Baalzebub* the God of *Ekron* for
help, as did wicked *Ahaziah*; and

to

* Fælix quem faciunt aliena pericula cautum.

a Gal. 6.9. Mat. 10.42. Mark 9.41. Mat. 25.34. Luke 14.14. & 18. 21. 1 Cor. 15.58. Apoc. 14.13.

b Iob 14.5.

c Iob 33.24.

d 2 Ki. 20.7. 2 King 5.8, 10.

e 2 Reg. 1.2, 3. Iohn 9.7.

to break thy vow which thou hast made with the blessed Trinity in thy Baptisme? And be sure that God will never give a blessing by those means which he hath a accursed: but if he permit Satan to cure thy body, fear lest it tend to the Damnation of thy Soul. Thou art tryed: beware.

a *Lev.* 20.6. *Deut.* 18.10. &c.

5. When thou hast sent for the Physician, take heed that thou put not thy trust rather in the Physitian, than in the Lord, as *Asa* did; of whom it is said, that b *he sought not the Lord, in his disease, but to the Physitian*; which is a kind of Idolatry, that will increase the Lords anger, and make the Physick received uneffectual. Use therefore the Physitian as Gods Instrument, and Physick as Gods means. And seeing it is not lawful without Prayer to use ordinary Food, 1 *Tim.* 4.4. much less *extraordinary* Physick (whose good effect depends upon the blessing of God) before thou takest thy Physick, pray therefore heartily to God to bless it unto thy use, in these or the like words.

2 *Thes.* 2.9, 10. *Deut.* 13.3. b 1 *Chr.* 16.12. *Isa.* 1.5, 6. *Ier.* 8.22.

A Prayer before taking of Physick.

O Merciful Father, who art the Lord of Health and of Sickness, of Life and of Death; who *killest, and makest alive, who bringest down to the Grave, and raisest up again*; I come unto thee, as to the only Physitian, who canst cure my Soul from sin, and my bodie

1 *Sam.* 2.6.

body from sickness. I desire neither life nor death, but refer my self to thy most Holy will. For, though *we must needs dye, and* being dead, our lives *are as water spilt on the ground, which cannot be gathered up again*; yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy Children to use, and (by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of their sickness, and restitution of their Health. And now, O Lord, in this my necessity, I have, according to thine ordinance, sent for thy servant (the Physitian) who hath prepared for me this Physick, which I receive as means sent from thy Fatherly Hand. I beseech thee therefore, that as by thy blessing on a lump of dry Figs, thou didst heal *Ezechias* sore, that he recovered; and by seven times washing in the River of *Jordan*, didst cleanse *Naaman* the *Syrian* of his Leprosie; and didst restore the man that was blind from his birth, by anointing his eyes with clay and spittle, and sending him to wash in the pool of *Siloam*; and by touching the hand of *Peters* wifes Mother, did cure her of her Feaver; and didst restore the woman that touched the Hem of thy Garment, from her bloudy Issue: So it would please thee of thine infinite Goodness and Mercy, to sanctifie this Physick to my use, and to give

2 *Sam.* 14.14.

Isa. 38.21.

John 9.6,7.

Mat. 8.15.

Mat. 9.20. &c.

new

such a blessing unto it, that it may (if it be thy will and pleasure) remove this my sickness and pain, and restore me to Health and Strength again. But if the Number of those Dayes, which thou hast appointed for me, to live in this vale of Misery, but at an end, and that thou hast sent this sickness as thy Messenger, to call me out of this Mortal life; then Lord let thy blessed will be done: for I submit my will to thy most Holie pleasure. Only, I beseech thee, increase my Faith and Patience, and let thy grace and mercy be never wanting unto me; but in the middest of all extremities, assist me with thy Holy Spirit, that I may willingly and chearfully resigne up my Soul (the price of thine own bloud) into thy most gracious Hands and Custody. Grant this, O Father, for Jesus Christ his sake; to whom, with thee, and the Holy Ghost, be all Honour and Glory, both now and evermore, *Amen*.

Job 14.5.

Deus suos percutit ut emendet, Hier. Com. in Esa. lib. 6. Deus calamitates infliget, non extinguere, sed castigare nos cupiens, Basil. serm. 4. in Divites.

Meditations for the Sick.

WHilest thy sickness remaineth, use often (for thy comfort) these few Meditations, taken from the ends wherefore God sendeth Afflictions to his Children. Those are ten.

1, That by Afflictions God may not only *a* correct our sins past; but also work in us a deeper loathing of our

natural

natural Corruption, and so prevent us from falling into many other sins, which otherwise we would commit: like a good Father, who suffers his tender Babe to scorch his finger in a Candle, that he may the rather learn to beware of falling into a greater fire. So that the Child of God may say with *David*. a *It is good for me that I have been afflicted, that I may learn thy Statutes*: for, b *before I was afflicted I went astray, but now I keep thy word*. And indeed (saith S. *Paul*) c *We are chastened of the Lord, because we should not be condemned with the World*. With one Cross God maketh two Curses: the Chastisement of sins past, the prevention of sin to come. For though the Eternal punishment of sin, (as it proceedeth from Justice) is fully pardoned in the Sacrifice of Christ; yet we are not (without serious judging of our selves) exempted from the temporal Chastisement of sin; for this proceedeth only from the love of God, for our good. And this is the reason, that when *Nathan* told *David*, from the Lord, that his sins were forgiven: yet that the Sword, of Chastisement, should not depart from his House, and that his Child should surely die. For God, like a skilful Physician, seeing the Soul to be poysoned with the setling of sin; and knowing that the reigning of the flesh will prove the ruine of the Spirit; ministreth the bitter Pill of Affliction, whereby

a *Psal.* 119 71.
b *Psal.* 119. 67.
c 1 *Cor.* 11. 32.
2 *Sam.* 12. 10, 13, 14.

whereby the Reliques of sin are purged, and the Soul more soundly cured: the Flesh is subdued, and the Spirit is sanctified. Oh the odiousness of sin, which causeth God to chasten so severely his children, whom otherwise he loveth so dearly!

2. God sendeth Affliction to seal unto us our Adoption: for every Child *whom God loveth, he correcteth.* And *he is a Bastard that is not corrected.* Yea, it is a sure note, that where God seeth sin, & smites not, there he heteth and loves not. Therefore it is said, that he *a* suffered the wicked Sons of *Eli* to continue in their sins without correction, *b because the Lord would slay them.* On the *c* other side, there is no surer Token of Gods Fatherly love and care, than to be corrected with some crosse, as oft as we commit any sinful Crime. Affliction therefore is a seal of Adoption, no signe of Reprobation. For the purest Corn is cleanest fanned, the finest Gold is oftest tried, the sweetest Grape is hardest prest, and the truest Christian heaviest crossed.

Heb. 12.6, 7, 8.

a Ad mala servantur non moriturâ mali.

b 1 *Sa.* 2.25.

c Namque favor nimius non est favor, ira sed interis. At favor in magno sæpe dolore latet. Bill. Anthol. sacr.

3. God sendeth affliction to wean our Hearts from too much loving this world, and worldly vanities: and to cause us the more earnestly to desire and long for *d* Eternal Life. For as the

d Crebris tribulationibus Ecclesiam suam Dominus exercet: ne si cuncta temporalia forte prospere currant, inco arx præsentis exilii delectata, minus cœlestem patriam suspiret, sedula in Christo.

Children

Children of *Israel*, had they not been ill intreated in *Egypt*, would never have been so willing to go towards *Canaan*: So, were it not for the Crosses and Afflictions of this life, Gods Children would not so heartily long, and willingly desire for the Kingdom of Heaven. For, we see many Epicures, that would be content to forgoe Heaven, on condition that they might still enjoy their earthly pleasures; and, having never tasted the joys of a better, how loth are they to depart this life? whereas the *a* Apostle, that saw Heavens glory, tells us, that there is no more comparison twixt the joys of Eternal life, and the pleasures of this World, than there is betwixt the filthiest *b* Dung and the pleasantest Meat; or betwixt the stinkingst dunghil and the fairest Bed-chamber. As therefore a loving Nurse puts Wormwood or Mustard on the Breast, to make the Child the rather to forsake the Dug: so God mixeth sometimes *c* Affliction with the pleasures and prosperity of this life, lest, like the Children of this Generation, they should forget God, and fall into too much love of this present evil world; and so by Riches grow proud, by fame insolent, by liberty wanton; and *d* spurn with their Heel against the Lord,

Mundanus affectus præsentia amat, temporalia cumulatis spiritualia negligit, & cum totus se spargit in imis, nil potest amare de summis Iustin. Patriarch. de disc. monast. cap. 4.

a 2 Cor. 12.

b Phil. 3. 8.

c Ne sanctis viris aliqua elatione in hac vita superbiant, quibus tentationibus reprimuntur. Eucher. in lib. Reg.

d Deut. 32. 15.

when they wax fat. For if God Children love the World so well when, like a curst step-mother, she misuseth and strikes us; how should we love this Harlot if she smiled upon us, and stroked us, as she doth her own worldly Brats? Thus doth God like a wise and loving Father, embitter with Crosses, the pleasures of this life to his Children, that, finding in this Earthly state no true and permanent joys, they might sigh and long for Eternal Life, where firm and everlasting joys are only to be found.

4. By Affliction and Sickness God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and trieth their Faith as the Gold-smith doth his Gold in the * Furnace, to make it shine more glistering and bright: he stirreth us up to pray more diligently and zealously, and proveth what patience we have learned all this while in his b School. The like experience he maketh of our Hope, Love, and all the rest of our Christian Vertues. Which without this trial, would rust like Iron unexercised; or corrupt like standing Waters, that either have no Current, or else are not poured from vessel to vessel: whose tastere-

a 1 Pet. 1 7. * Ut igne purgati & ab admixtione vitiorum carnalium defæcati, plendeant examinatæ innocentiæ claritate. Hilar. in Psal. 56.

b Schola crucis Schola lucis. Gubernatori tempestate dignoscitur, in acie miles probatur; delicata jactatio est, cum periculum non est: conflictatio ipsa adversa probatio est veritatis. Cypr. Serm. 4. de Immor.

mains

maineth, and whose scent is not changed. And rather than a man should keep still the scent of his corrupt Nature to Damnation, who would not wish to be changed from state to state, by crosses and sickness, to Salvation? For as the Camomil which is trodden groweth best, and smelleth most fragrant: and as the fish is sweetest that lives in the saltest Waters: so those Souls are most precious unto Christ, who are most exercised and afflicted with his Cross.

5. GOD sendeth afflictions, to demonstrate unto the World, the trueness of his Childrens Love and Service. Every Hypocrite will serve God while he prospereth and blesseth him, as the a Devil falsly accused *Iob* to have done: but who (save his loving Child) will love and serve him in adversity, when God seemeth to be angry and displeased with him? b Yea, and cleave unto him most inseparably, when he seemeth (with the greatest frown, and disgrace) to reject a man, and to cast him out of his favour? Yea, when he seemeth to wound and kill as an Enemy? Yea, then to say with *Iob*, b *Though* thou Lord *kill me, yet will I put my trust in* thee. The loving and serving of God, and trusting in his Mercy in the time of our correction and misery, is the truest note of an unfained Child and Servant of the Lord.

Ier. 48. 11.
a *Iob* 1. 9, 10.
b *Iob* 13. 15.

6. Sanctified affliction is a singular

help to farther our true conversion, and to drive us Home by Repentance to our Heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently*. *Egypts* Burdens made *a Israel* cry unto God. *Davids b* troubles made him pray. *Hezechias c* sickness made him to weep; and *d* Misery drove the Prodigal Child to return and sue for his Fathers Grace and Mercy. Yea, we read of many in the Gospel, that by sickness and afflictions, were driven to come unto Christ, who (if they had Health and Prosperity, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving Health and Grace. For as the Ark of *Noah*, the higher it was tossed with the Floud, the nearer it mounted towards Heaven: so the sanctified Soul, the more it is exercised with affliction, the nearer it is lifted towards God. Oh blessed is that Cross that draweth a sinner to *com: (upon the knees of his Heart) unto Christ, to confess his own misery, and to implore his endless Mercy! Oh blessed, aye blessed be that Christ, that never refuseth the sinner that cometh unto him, though weather-driven by affliction and misery!

Hos. 5.15.
a Exo. 3.7.
b Psal. 86.7.
c Isa. 38.2,3.
d Luk. 15.16, &c.

*Deus non delectatur pœnis nostris, sed confessionem quærit erroris. Alb. in Psal. 4. Pœniten.

7. Affliction worketh in us pitty and compassion towards our fellow-Brethren, that be in distress and misery: whereby we learn to have a fellow-feeling of their calamities, and so

to condole their estate, *a* as if we suffered with them. And for this cause Christ himself would suffer, and be tempted in all things, like unto us, (sin only excepted) *b* that he might be a merciful High-Priest, touched with the feeling of our infirmities. For none can so heartily bemoan the misery of another, as he who first suffered himself the same affliction. Hereupon a sinner in misery may boldly say unto Christ,

a Heb. 12.4. *b* Heb. 4.15. & 2.18. & 5.8,9.

Non ignare mali miseris succurrito Christe.

Our frailty sith (O Christ) thou didst perceive.
Condole our state, who still in frailty cleave.

8. God useth our sicknesses and afflictions, as means and examples both to * manifest unto others the Faith and Vertues which he hath bestowed upon us; as also to strengthen those who have not received so great a measure of Faith as we. For there can be no greater Encouragement to a weak Christian, than to behold a true Professour, in the extreamest sickness of his body, supported with greater patience and consolation in his Soul. And the comfortable and blessed departure of such a man will arm him against the fear of Death, and assure him, that the Hope of the godly, is a far more precious thing

* Sinit Deus justum incidere in calamitates, ut virtutem quæ in illo latebat aliis apertam manifestamque faciat. Damas. l. 2. de Orth. ca. 29.

than that flesh and bloud can understand, or Mortal eyes behold in this vale of misery. And were it not that we did see many of those whom we know to be the undoubted Children of God, to have endured such afflictions and calamities before us; the greatness of the miseries and crosses which oft-times we endure, would make us doubt whether we be the Children of God or no. And to this purpose St. *James* saith, God made *Job* and the Prophets an Example of suffering adversity and of long patience.

a *Rom.* 8. 18. 1 *Pet.* 4. 14. *Heb.* 2. 10. b *Heb.* 2. 7. c *Mat.* 27 34. d *Luk.* 24. 42. *Favos post mella gustavit, Tertul. lib. de Coron. milit. cap. 14.* e *Psal.* 24. 7. f 2 *Ti.* 4. 7, 8. g *Apo.* 3. 21.

9. By *a* afflictions God makes us conformable to the Image of Christ his Son, who being the Captain of our Salvation, was made perfect through sufferings. And therefore he first bare the Cross in shame, before he was *b* crowned with Glory: and did first taste *c* Gall, before he did *d* eat the Honey-comb: and was first derided, King of the *Jews*, by the Souldiers in the High-Priests Hall, before he was saluted *e* King of Glory, by the Angels in his Fathers Courts. And the more lively our Heavenly Father shall perceive the Image of his Natural Son to appear in us, the better he will love us: and when we have, for a time, born his likeness in his sufferings, and fought and overcome, we shall be *f* crowned by Christ, and with Christ *g* sit in his Throne, and of Christ receive the

a pre-

a precious white ſtone, and morning ſtar, that ſhall make us *b* ſhine like Chriſt for ever in his Glory. a *Apo.* 2.17. b *Phil.* 3.21.

10. Laſtly, that the * godly may be humbled in reſpect of their own ſtate and miſery: and God glorified by delivering them out of their troubles and afflictions, when we call upon him for his help and ſuccour. For though that there be no man ſo pure, but if the Lord will ſtraightly mark Iniquities, he ſhall find in him juſt cauſe to puniſh him for his ſin: yet the Lord in mercy doth *d* not always in the affliction of his Children reſpect their ſins; but ſometimes layeth afflictions and croſſes upon them for his glories ſake. Thus our Saviour Chriſt told his Diſciples, that the man was not born blind for his own, or for his Parents ſin: but *e that the work of God would be ſhewed on him.* So he told them likewiſe, that *f Lazarus* ſickneſs was not unto the death: but for the glory of GOD. O the unſpeakable goodneſs of God, which turneth thoſe afflictions, which are the ſhame and puniſhment due to our ſins, to be the ſubject of his Honour and Glory!

These are the bleſſed and profitable ends, wherefore God ſendeth ſickneſs and affliction upon his Children: whereby it may plainly appear, that * afflictions are not ſigns either of

Ideo tentantur Sancti, ut ipſi agnoſcant. Primaſ. Eſſe ſe magnarum virium homo crederet, ſi nullum unquam earundem virium defectum ſentiret. Gre. l. 2. Moral. Io. c Pſal. 11. d In his quæ patimur nullum contra Deum murmur cordis noſtri ſubrepat: quia ad quid hoc creator noſter operetur ignotum eſt Greg. E. 31. e Iohn. 9.3. f Iohn 11.4. * Malum pati malum non eſt: malum facere malum eſt. Chryſ. de Prod. Iud.

Gods hatred, or of our Reprobation; but rather Tokens and Pledges of his Fatherly love unto his Children whom he loveth: and therefore chasteneth them in this life, where, upon Repentance, there remains hope of pardon; rather than to refer the punishment to that life where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the *a* Primitive Church, were wont to give God great thanks, for afflicting them in this life So the Apostles rejoyced, that they were counted worthy to suffer for Christs Name, *Acts* 5. 41. And the Christian *Hebrews* suffered with joy the spoyling of their goods, knowing that they had in Heaven a better, and an enduring substance, *Heb.* 10. 34. And in respect of those Holy ends, the Apostle saith, *b* That though *no Affliction for the present seemeth joyous, but grievous; yet, afterwards it bringeth the quiet fruit of Righteousness to them who are thereby exercised.* Pray therefore heartily, that as God hath sent unto thee this sickness? so it would please him to come himself unto thee, with thy sickness: by teaching thee to make those sanctified uses of it, for which he hath inflicted the same upon thee.

Cum vexamur ac premimur, eum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ne verberibus emendat.

Lactant. *lib.* 5. *cap* 13. a *Heb.* 12. 11.

Medi-

Meditations for one that is recovered from ſickneſs.

IF God hath of his mercy heard thy Prayers, and reſtored thee to thy Health again: conſider with thy ſelf:

1. That thou haſt now received from God, as it were, another life: Spend it therefore to the Honour of God, in newneſs of life. Let thy ſin die with thy ſickneſs: but live thou by Grace to Holineſs.

2. Be not the more ſecure, that thou art reſtored to Health, neither inſult in thy ſelf, that thou haſt eſcaped Death: but think rather, that God (ſeeing how unprepared thou waſt) hath of his Mercy heard thy Prayer, ſpared thee, and given thee ſome little longer time of reſpite; that thou maieſt both amend thy life, and put thy ſelf in a better readineſs againſt the time that he ſhall call for thee, without further delay, out of this world. For though thou haſt eſcaped this, it may be, thou ſhalt not eſcape the next ſickneſs.

3. Conſider how fearful a reckoning thou hadſt made before the Judgment-Seat of Chriſt by this time, if thou hadſt died of this ſickneſs. Spend therefore the time that remains, ſo, as that thou maieſt be able to make a more cheerful account of thy life, when it muſt be expired indeed.

4. Put not far off the day of death: thou knowest not for all this, how near it is at hand; and (being so fairly warned) be wiser. For if thou be taken unprovided, the next time thy excuse will be less, and thy Judgment greater.

5. Remember that thou hast vowed Amendment and Newness of life. Eccl. 5.4. Thou hast *vowed a vow unto God, defer not to pay it: for he delighteth not in Fools: Pay therefore that thou hast vowed.* The unclean Spirit is cast out; Mat. 12.43. &c. Oh let him not re-enter with seven worse than himself. Thou hast sighed out the groans of contrition: thou hast wept the Tears of Repentance: thou art washed in the pool of a Joh. 5.2,4. *a Bethesda*, streaming with five bloudy b Isa. 63.9 wounds, not of a troubling Angel, but of the *b* Angel of Gods presence, Luk. 14.3. troubled with the wrath due to thy sins: who descended into Hell, to restore thee to saving Health, and Heaven. Return not now, with the Dog, to thine own Vomit: nor like the washed Snow, to wallow again in the mire of thy former sins, and uncleanness: lest *being entangled and overcome again with the filthiness of sin,* (which now thou hast escaped) thy *latter end prove worse than thy first be-* 2 Pet. 2.20, *ginning.* Twice therefore doth our Saviour Christ give the same cautionary 22. warning to Healed Sinners. First, to John 5.14. the man cured of his 38 years Disease, *Behold, thou art made whole: sin no*

more,

more, leſt a worſe thing fall upon thee. Secondly, to the Woman taken in Adultery; *Neither do I condemn thee; Go thy way, and ſin no more* Teaching us, how dangerous a thing it is, to relapſe and fall again into the former exceſs of Riot. Take heed therefore unto thy ways; and pray for Grace, that thou maieſt apply thy Heart unto wiſdom, during that ſmall number of days which yet remain behind. And for thy preſent Mercy and Health received, imitate the thankful Leper, and return unto God this, or the like Thanks-giving.

John 8. 11. 1 *Pet.* 4. 4. *Pſal.* 90, 12.

A thanks-giving to be ſaid of one that is recovered from ſickneſs.

O Gracious and Merciful Father, who art the Lord of Health and Sickneſs, of Life and of Death; who *killeſt, and makeſt alive; who bringeſt down to the Grave, and raiſeſt up again;* who art the only preſerver of all thoſe that truſt in thee: I thy poor and unworthy Servant, having now (by Experience of my painful ſickneſs) felt the grievouſneſs of miſery due unto ſin, and the greatneſs of thy Mercy in forgiving ſinners: and perceiving with what a Fatherly Compaſſion thou haſt heard my prayers, and reſtored me to my Health and Strength again: do here (upon the bended knees of my Heart) return (with the thankful Leper) to acknowledg thee alone to be the God

1 *Sam.* 2. 6.

of

of my Health and Salvation: and to give thee the praise and glory for my strength and deliverance out of that grievous disease and malady: and for thus turning my mourning into Mirth, my sickness into Health, and my death into life. My sins deserved punishment, and thou hast corrected me, but hast not given me over unto death. *a* I looked (from the day to the night) when thou wouldest make an end of me: I did chatter like a Crane, or a Swallow: I mourned (as a Dove) when the bitterness of sickness oppressed me. I lifted up mine Eyes unto thee, O Lord, and thou didst comfort me: for thou didst cast all my sins behind thy back, and didst deliver my Soul from the pit of Corruption: And when I found no help in my self, nor in any other creature (saying, I am deprived of the residue of my years, I shall see man no more, among the Inhabitants of the world) then didst thou restore me to Health again, & gavest life unto me. I found thee, O Lord, ready to save me.

a Isa. 38. 9, &c.

And now, Lord, I confess, that I can never yield unto thee such a measure of thanks, as thou hast (for this benefit) deserved at my hands. And (seeing that I can never be able to repay thy goodness with acceptable works;) Oh that I could with *Mary Magdalen*, testifie the love and thankfulness of my Heart, with abounding Tears! Oh, what shall I be able to render

render unto thee, O Lord, for all these benefits which thou hast bestowed upon my Soul! Surely, as in my sickness, when I had nothing else to give unto thee, I offered Christ and his merits unto thee as a Ransom for my Sins: So being now restored by thy Grace unto my Health and Strength, and having no better thing to give, behold, O Lord, I do here offer up my self unto thee; beseeching thee so to assist me with Holy Spirit, that the remainder of my life may be wholly spent in setting forth thy praise and glory. Rom. 12.1.

O Lord, forgive me my former Follies and Unthankfulness, that I was not more careful to love thee according to thy goodness; nor to serve thee according to thy will; nor to obey thee, according to thy Commandements; nor to thank thee, according to thy benefits. And seeing thou knowest that of my self I am not sufficient so much as to think a good thought, much less to do that which is good and acceptable in thy sight: assist me with thy grace & holy Spirit, that I may in my prosperity as devoutly spend my Health in thy service, as I was earnest in my sickness to beg it at thy Hands. And suffer me never to forget either this thy Mercy, in restoring me to my Health, or those Vows and Promises which I have made unto thee in my sickness. With my new Health, renew in me, O Lord, a right Spirit:

which

which may free me from the ſlavery of ſin, and eſtabliſh my Heart in the ſervice of Grace. Work in me a greater Deteſtation of all ſins (which were the cauſes of thy anger and my ſickneſs:) and increaſe my Faith in Jeſus Chriſt, who is the Author of my Health and Salvation. Let thy good Spirit lead me in the way that I ſhould walk, and *teach me to deny all ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly and godly in this World*, that others by my example may think better of thy Truth. And ſith this time (which I have yet to live) is but a little reſpite and ſmall Remnant of days, which cannot long continue; *Teach* me O my God ſo *to number* my *days, that I may apply* my *heart* to that ſpiritual *wiſdom*, which directeth to Salvation. And to this end, make me more zealous than I have been in religion; more devout in Prayer; more fervent in Spirit; more careful to hear and profit by the preaching of thy Goſpel; more Helpful to my poor Brethren; more watchful over my ways; more faithful in my Calling; and every way more abundant in all good Works. Let me (in the joyful time of proſperity) fear the evil day of affliction; in the time of Health think of Sickneſs; in the time of Sickneſs make my ſelf ready for death; and when death approacheth, prepare my ſelf for judgment. Let my whole life be an expreſſing thankful-

Tit. 2. 12.

Pſal. 90 12

fulneſs unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottom of my Heart, toge her with the thouſand thouſands of Angels, the four Beaſts, and twenty four Elders, and all the Creatures in Heaven and on the Earth, acknowledg, to be due unto thee, O Father, which ſitteſt upon the Throne, and to the Lamb, thy Son, who ſitteth at thy right Hand, and to the Holy Spirit, which proceedeth from both, the Holy Trinity of perſons in unity of ſubſtance; all Praiſe, Honour, Glory, and Power, from this time forth and for evermore. *Amen.* *Apoc.* 5.12, &c.

Meditations for one that is like to dye.

IF thy ſickneſs be like to increaſe unto death, then meditate on three things. Firſt, how graciouſly God dealeth with thee. Secondly, from what evils death will free thee. Thirdly, what good death will bring unto thee.

Firſt, concerning Gods favourable dealing with thee.

1. Meditate, that God uſeth this Chaſtiſement of thy body, but as a Medicine to cure thy Soul, by drawing thee, who art ſick in ſin, to come by Repentance unto Chriſt (thy Phyſician) to have thy Soul Healed. *Matt.* 9.12.

2. That the ſoreſt ſickneſs or painfulleſt Diſeaſe which thou canſt endure, is nothing, if it be compared to thoſe dolours and pains which Jeſus Chriſt thy Saviour hath ſuffered for thee;

a Luk. 22.44 b Psal. 88.7. Isa. 53.4. c Psal. 18.5. Heb. 5.7. d Gal. 3.13. e Lam. 1. 12

thee; when in a a bloudy sweat, he endured the b wrath of God, the c pains of Hell, and a d cursed death, which was due to thy sins. Iustly therefore may he use those words of *Jeremy*; e *Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* f Hath the Son of God endured so much for thy Redemption, and wilt not thou a sinful man endure a little sickness for his pleasure; especially when it is for thy good?

f Dum legimus vel audimus quot & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere. Theod. ad 5. cap. Rom.

3. That when thy sickness and disease is at the extremest, yet it is less, and easier than thy sins have deserved. Let thine own Conscience judge whether thou hast not deserved worse than all that thou dost suffer.

Murmure not therefore, but considering thy manifold and grievous sins, thank God that thou art not plagued with far more grievous punishments. Think how willingly the Damned in Hell would endure thy extreamest pains a Thousand years, on condition that they had but the Hope to be saved, and (after so many years) to be eased of their Eternal Torments. And seeing that it is his g Mercy that thou art not rather consumed than corrected; how canst thou but bear patiently his Temporal Correction, seeing the end is to h save thee from Eternal Condemnation?

g Lam. 3.22. h 1 Cor. 11. 32.

4. That

4. That nothing cometh to pass in this case unto thee, but such as ordinarily *a* befel to others the Brethren, who (being the beloved and undoubted Servants of God when they lived on Earth) are now most blessed and glorious Saints with Christ in Heaven: as *Iob*, *David*, *Lazarus* &c. They groaned for a time, as thou dost, under the like Burthen: but they are now delivered from all their Miseries, Troubles, and Calamities. And so likewise ere long (if thou wilt patiently tarry the Lords leasure) thou shalt also be delivered from thy sickness and pain; either by restitution to thy former Health, with *Iob*; or (which is far better) by being received to Heavenly rest, with *Lazarus*.

a *Heb.* 11. 35. &c. 1 *Pet.* 5. 9.

5. Lastly, that God hath not given thee over into the Hand of thine Enemy, to be punished and disgraced; but (being thy loving Father) he correcteth thee with his own merciful Hand. When *David* had his wish, to chuse his own Chastisement, he chose rather to be corrected by the Hand of God, than by any other means: *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of man.* Who will not take any affliction in good part, when it cometh from the Hand of God; from whom though *no affliction seemeth joyous for the present*) we know nothing cometh but what is good?

2 *Sam.* 24. 14

Heb. 12. 11.

good? The consideration hereof made *David* to endure *Shemei* cursed Railing, with greater patience; and to correct himself another time for his Impatience, I should *not* have *opened my Mouth, because thou didst it*: and *Iob*, to reprove the unadvised speech of his Wife, *Thou speakest like a foolish woman. What? shall we receive good at the hand of God, and not receive evil?* And though the Cup of Gods Wrath due to our sins, was such a Horrour to our Saviours Humane Nature, that he earnestly prayed that it might pass from him: yet (when he considered that it was reached unto him by the Hand and Will of his Father) he willingly submitted himself to drink it to the very Dregs thereof. Nothing will more arm thee with Patience in thy sickness, than to see that it cometh from the Hand of thy Heavenly Father; who would never send it, but that he seeth it to be unto thee both needful and profitable.

2 Sam. 16.9, 10.

Psal. 39.3.

Iob 2.10.

Mat. 26 39.

Vers. 42.

The second sort of Meditations are, to consider from what Evils Death will free thee.

IT freeth thee from a corruptible Body, which was conceived in the Witness of flesh, the Heat of Lust, the stain of sin, and born in the bloud of filthiness: a living Prison of thy Soul, a living Instrument of sin, a very

very ſack of ſtinking Dung; the excrements of whoſe Noſtrils, Ears, Pores, and other paſſages (duly conſidered) will ſeem more loathſome than the uncleaneſt Sink or Vault. Inſomuch that whereas Trees and Plants bring forth leaves, flowers, fruits, and ſweet ſmels; mans body brings forth, naturally, nothing but Lice, Worms, Rottenneſs, and filthy ſtench. His affections are altogether corrupted; and *the imaginations of his heart are only evil continually.* Hence it is that the ungodly is not ſatisfied with prophaneneſs, nor the voluptuous with pleaſures, nor the ambitious with preferments, nor the curious with preciſeneſs, nor the malicious with revenge, nor the lecherous with uncleanneſs, nor the covetous with gain, nor the Drunkard with drinking. New Paſſions and Faſhions do daily grow; new fears and afflictions do ſtill ariſe: Here Wrath lies in wait, there Vain-glory vexeth; here Pride lifts up, there Diſgrace caſts down; and every one waiteth who ſhall ariſe in the ruine of another. Now a man is privily ſtung with Backbiters, like fiery Serpents; anon, he is in danger to be openly devoured of his Enemies, like *Daniels* Lyons. And a godly man, whereere he liveth, ſhall ever be vexed (like *Lot*) with *Sodoms* uncleanneſs.

Pſal. 14.1. *Gen.* 6.5.

2. Death brings unto the godly an end of ſinning, and of all the miſeries

Rom. 6.7.

which

which are due unto ſin: ſo that after
Apo. 21.4. death *there ſhall be no more ſorrow, nor crying; neither ſhall there be any more pain, for God ſhall wipe away all Tears from our Eyes.* Yea by death we are ſeparated from the company of
Iſa. 57.1. wicked men; and God *taketh away merciful and righteous men from the Evil to come.* So he dealt with Ioſiah; *I*
2 Kin. 22.20. *will gather thee to thy Fathers, and thou ſhalt be put into thy Grave in Peace; and thine eyes ſhall not ſee all the evil which I will bring upon this place.* And God
Eſai. 26.20. *hides them for a while* in the Grave, *untill the Indignation paſs over.* So that as Paradiſe is the Haven of the Souls joy; ſo the Grave may be termed the Haven of the Bodies reſt.

John 5.19. 3 Whereas this wicked body lives in a World of Wickedneſs, ſo that the poor Soul cannot look out at the Eye, and not be infected; nor hear by the Ear and not be diſtracted; nor ſmell at the Noſtrils, and not be tainted; nor taſte with the Tongue, and not be allured; nor touch by the Hand, and not be defiled; and every ſenſe, upon every Temptation, is ready to betray the Soul: by Death the Soul ſhall be delivered from this Thraldome, and *this corruptible body ſhall put on incorruption, and this mortal immortality*, 1 Cor. 15. 53. Oh bleſſed, thrice bleſſed be that death in the Lord, which delivers us out of ſo evil a World, and freeth us from ſuch a body of Bondage and Corruption!

The

The third sort of Meditations, to consider what good Death will bring unto thee.

1. DEath bringeth the godly mans Soul to enjoy an immediate Communion with the blessed Trinity, in everlasting bliss and glory.

2. It transplates the Soul from the Miseries of this World, the Contagion of sin, and society of sinners, *to the City of the living God, the celestial Hierusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born, which are written in Heaven, and to God the Judge of all, and to the Souls of just men made perfect, and to Jesus the Mediator of the New Covenant.* Heb. 12.22, 23, 24.

3. Death putteth the Soul into the actual and full possession of all the Inheritance and happiness, which Christ hath either promised unto thee in his Word, or purchased for thee by his Bloud.

This is the good and Happiness, whereunto a blessed death will bring thee. And what truly Religious Christian that is young, would not with himself old, that his appointed time might the sooner approach, to enter in o this Celestial Paradise; where thou shalt exchange thy Brass for Gold, thy Vanity for Felicity, thy Vileness for Honour, thy Bondage for Freedom, thy Lease for

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an Inheritance, and thy Mortal ſtate for an Immortal Life? He that doth not daily deſire this bleſſedneſs above all things, of all others he is leaſt worthy to enjoy it.

If *a Cato Vticenſis*, and *Cleombrotus*, two Heathen Men, (reading *Platoes* Book of the Immortality of the Soul) did voluntarily, the one break his Neck, the other run upon his Sword, that they might the ſooner (as they thought) have enjoyed thoſe joys; What a ſhame is it for Chriſtians (knowing thoſe things in a more excellent meaſure and manner, out of Gods own Book) not to be willing to *b* enter into theſe Heavenly joys? eſpecially when their Maſter calls for them thither. If therefore there be in thee any love of God, or deſire of thine own happineſs or ſalvation: When the time of thy departing draweth neer, that time, I ſay, and manner of death, which God in his unchangeable counſel hath appointed and determined before thou waſt born; yield and ſurrender up (willingly and chearfully) thy Soul into the merciful Hand of Jeſus Chriſt thy Saviour. And to this end, when the time is come as the Angel in the ſight of *Manoah* and his Wife, aſcended from the Altar up to Heaven, in the flame of the Sacrifice: So endeavour thou, that thy Soul in the ſight of thy Friends, may from the Altar of a Contrite Heart, aſcend

a Plut. in vit. Caton. Cic. Tuſc. quæſt. lib. 1. Vel de præcipiti venias in Tartara ſaxo, Vt qui Socraticum de nece legit opus, Ovid. in Ibid.

Mat. 25. 21.

aſcend up to Heaven, in the ſweet perfume of this, or the like ſpiritual Sacrifice of Prayer.

A Prayer for a ſick man, when he is told that he is not a man for this world, but muſt prepare himſelf to go unto God.

O Heavenly Father, who art the Lord *a God of the ſpirits of all fleſh*, and haſt *b made us theſe ſouls*, and haſt *c* appointed us the time, as to come into this World, ſo (having finiſhed our courſe) to go out of the ſame: the *e* number of my days, which thou haſt determined, are now expired, and I am come to that utmoſt bound, which thou haſt appointed, beyond which I cannot paſs. I know (O Lord) that if *f* thou *entereſt into judgment, no fleſh can be juſtified in thy ſight.* And I, O Lord, of all others ſhould appear moſt impure and unjuſt: for I have not *g* fought that good fight for the defence of thy Faith and Religion, with that zeal and conſtancy that I ſhould; but for fear of diſpleaſing the World, I have given way unto ſins and Errours, and for deſire to pleaſe my fleſh, I have broken all thy Commandements, in Thought, Word, and Deed: So that my ſins *h have taken ſuch hold on me, that I am not able to look up*, and *they are more in number than the hairs on my head.* i *If thou wilt ſtraightly mark mine Iniquities,*

a Nu. 16. 22. Num. 27. 16. b Ier. 38. 16. c Act. 17. 25. 26. d 2 Ti. 4. 7. e Pſal. 90. 12. Iob 14. 5, 14. & 16. 22. & 21. 21. Luk. 22. 53. f Pſal. 143. 2. g 2 Tim. 4. 7. h Pſal. 40. 12. i If Pſal. 130. 3.

O Lord, where shall I stand? If thou
a Dan. 5. 27. *a* weighest me in the Ballance, I shall be found too light. For I am void of all Righteousness that might me-
b Mat. 11. 28. rit thy Mercy: and *b* loaden with all Iniquities that most justly deserve thy heaviest wrath. But O my Lord, and my God, for Jesus Christ thy Sons
c Mat. 3. 17. sake, *c in whom only thou art well pleased* with all penitent and believing sin-
d 1 Tim. 1. 15. ners, take pity and compassion upon me, who am the *d* chief of sinners.
e Ezek. 18. 22. Blot out all *e* my sins out of thy re-
f Psal. 51. 7. membrance, and *f* wash away all my Transgressions out of thy sight, *g* with
g 1 Pet. 1. 19. the precious blood of thy Son, which I believe that he (as an undefiled *b* Lamb) hath shed for the cleansing
h Joh. 1. 29. of my sins. In this Faith I lived; in this Faith I die: believing that Jesus
i Rom. 4. 25. 1 Cor. 15. 3, 4. *i* Christ *died for my sins, and rose again for my justification.* And seeing that he hath endured that Death, and *k* born the burthen of that Judgment which was due unto my sins; O Father, for
k 1 Pet. 2. 24. his Death and Passion sake, now (that I am coming to appear before thy Judgment-seat) acquit and deliver me from that fearful Judgment which my sins have justly deserved. And perform with me that gracious and comfortable promise which thou hast
l Joh. 5. 24. made in thy Gospel; That *l whosoever believeth in thee, hath everlasting life, and shall not come into Judgment, but shall pass from Death unto Life.* Strengthen, O Christ *m* my Faith; that I may put

the whole confidence of my Salvation, in the Merits of thy obedience and bloud. Encreaſe, O Holy Spirit, my patience: Lay no more upon me than *a* I am able to bear: and enable me to bear ſo much as ſhall ſtand with thy bleſſed will and pleaſure. O bleſſed Trinity in Unity, my Creator, Redeemer and Sanctifier, vouchſafe that as my outward man doth decay; ſo my inward man may more and more by thy grace and conſolation, increaſe and gather ſtrength. O Saviour, put my Soul in a readineſs; that (like a *b* wiſe Virgin, having the Wedding-Garment of thy *c* Righteouſneſs and Holineſs) ſhe may be ready to meet thee at thy coming, with Oyl in her Lamp. *c* Marry her unto thy ſelf, that ſhe may *d* be one with thee in everlaſting Love and Fellowſhip. O Lord *e* reprove Satan, and chaſe him away: *f Deliver my ſoul from the power of the Dog: Save me from the Lyons mouth.* I thank thee, O Lord, for all thy bleſſings both Spiritual and Temporal, beſtowed upon me: eſpecially for my Redemption by the Death of my Saviour Chriſt. I thank thee that thou haſt protected me with *g* thy Holy Angels from my youth up until now. Lord, I beſeech thee, give them a charge to attend upon me, till thou calleſt for my Soul; and then to carry her (as they did the Soul of *h Lazarus*) into thy Heavenly Kingdom. And as the time

a 1 *Cor.* 10. 13.
b *Mat.* 25. 4.
Mat. 22. 11.
c *Apo.* 19. 8.
d *Apo.* 19. 7.
e *Joh.* 17. 22.
f *Zac.* 3. 2.
g *Pſal.* 12. 20.
Pſal. 22.
Heb. 1. 14.
i *Luke* 16. 22.
Mat. 18. 10.
Luke 13. 28.
Eph. 1. 10.
Act. 15, 16.

of my departure shall approach nearer unto me: so grant, O Lord, that my Soul may draw nearer unto thee: And that I may joyfully [a] commend my Soul into thy Hands, as into the Hands of a loving Father, and merciful Redeemer: and at that instant, [b] O Lord, graciously receive my Spirit. All which that I may do, assist me, I beseech thee, with thy grace, and let thy Holy Spirit continue with me unto the end, and in the end, for Jesus Christ his sake, thy Son, my Lord, and only Saviour: In whose Name I give thee thy glory, and beg these things at thy Hand, in that Prayer which Christ himself hath taught me, saying: *Our Father, &c.*

a *Psal.* 31. 5.

b *Act.* 7. 59.

Meditations against despair, or doubting of Gods mercy.

IT is found by continual experience, that near the time of death, (when the Children of God are weakest) then Satan makes the greatest flourish of his strength; and assails them with his strongest Temptations. For he knoweth that either he must now or never prevail; for if their Souls once get to Heaven, he shall never vex nor trouble them any more. And therefore he will now bestir himself as much as he can, and labour to set before their Eyes all the gross sins which ever they commitied, and the Judgments of God which are due un-

to

to them: thereby to drive them if he can, to despair; which is a grievouser sin than all the sins that they committed, or he can accuse them of.

If Satan therefore trouble thy conscience more towards thy death, than in thy life time:

Satans first stratagem in time of death.

1. * Confess thy sins unto God, not only in general, but also in particular.

* The confession.

2. Make satisfaction unto those men whom thou hast wronged, if thou be able. And if thou dost injuriously or fraudulently detain or keep in thy possession, any Lands, or Goods, that of right do belong to any Widdow or Fatherless Child; presume not, as thou tenderest thy Souls Health, to look Christ the Righteous Judge in the face, unless thou dost first make a restitution thereof to the right owners: for the Law of God, under the penalty of his Curse, requireth thee to restore whatsoever was given thee to keep, or which was committed to thy trust, or whatsoever by Robbery, or violent oppression thou tookest from thy Neighbour, with a fifth part for amends added to the principal. And unless that, like *a Zacheus*, thou dost make restitution of such Goods and Lands, according to Gods Law; thou canst never truly repent; and without true Repentance thou canst never be saved. But though by the Temptation of the Devil thou hast

Levit. 6. 2, 3, 4, &c. Num. 5. 6, 7, 8.

Non remittitur peccatum nisi restituatur ablatum.

a Luk. 19. 8. Ezek. 15 3. 12. 16. Mich. 6. 10, 11 b Luk. 13. 1. Jer. 18 7.

Act. 2.38. Act. 3.22. 2 Pet. 3.9. Gen. 29.7. a Iam. 5.14, 15, 16. b Lev. 6.6, 7.

done wrong and injury; yet if thou doſt truly repent and make reſtitution to thy power, the Lord hath promiſed to be merciful unto thee, to hear the *a* prayers of his faithful Miniſters for thee, to forgive thee thy treſpaſs and ſin, and to receive thy Soul in the merits of Chriſts bloud, as a *b* Lamb without blemiſh.

3. Ask God for Chriſt his ſake pardon and forgiveneſs. And then theſe troubles of mind are no Diſcouragements, but rather Comforts; Exerciſes not puniſhments. They are aſſurances unto thee, that thou art in the right way: for the way to Heaven, is by the Gates of Hell; that is, by ſuffering pains in the body, and ſuch doubtings in the mind: that thy eſtate in this life being every way made bitter, the joyes of Eternal life may reliſh unto thee better and more ſweet.

a Sathans ſecond aſſault. The Chriſtians encounter. Pſal. 7.19. Mark 9.24. Mat. 17, &c. c Mat. 14.31.

If * Satan tell thee that thou haſt no Faith, becauſe thou haſt no feeling: Meditate,

1. That the trueſt Faith hath oftentimes the leaſt feeling, and greateſt doubts: but ſo long as thou hateſt ſuch doubtings, they ſhall not be laid unto thy charge; for they belong to the *c* fleſh, from which thou art divorced. When thy fleſh ſhall periſh, thy weak inward man, which hates them, and loves the Lord Jeſus, ſhall be ſaved.

2. That *a* it is a better Faith to believe without feeling than with feeling. The least *b* Faith (so much as a grain of Mustard-seed, so much as is in an Infant Baptized) is enough to save the Soul which loveth Christ, and believeth in him.

3. That the Child of God which *c* desireth to feel the assurance of Gods favour, shall have his desire, when God shall see it to be for his good: for God hath promised to give them the Water of Life, who thirst for it. We have an Example in *d* Mr. *Glover* the Holy Martyr, who could have no comfortable feeling till he came to the sight of the Stake; and then cryed out, and clapped his hands for joy to his Friends, saying, O *Austen*, he is come, he is come; meaning the feeling joy of Faith, and the Holy Ghost. *e Tarry* therefore *the Lords leisure: be strong, and he shall comfort thine heart.*

If *f* Satan shall aggravate unto thee the greatness, the multitude, and hainousness of thy sins; meditate,

1. That *g* upon true repentance it is as easie with God to forgive the *h* greatest sin, as the least, and he is as willing to forgive many, as to pardon one. And his mercy shineth more in pardoning great sinners, than small offenders: as appears in the examples of Manasses, Magdalen, Peter, Paul, &c. And *i where sin* most *abounded*, there doth his *grace* rejoyce to *abound much more.*

a *John* 20.25.
b *Mat.* 17.20.
c *Mat.* 10.14. *Apo.* 2.8. *Isa.* 55.1.
d Fox Act. & Monum. Fol. 1555. in the last Edition.
e *Psal.* 27.14.
f Satans third assault.
g The Encounter
h 1 Tim. 1.15.
i *Rom.* 5.20.

2. That God did never forsake any man, till that a man did first forsake God; as appears in the examples of Cain, Saul, Achitophel, Ahazia, Judas, &c.

Matt. 11. 28. 3. That God calleth all, even those sinners who are heavy laden with sin; and that he did never deny his mercy to any sinner that asked his mercy with a penitent heart. This the History of the Gospel witnesseth: There came unto Christ all sorts of sick sinners, the blind, lame, halt, Lepers; such as were sick of palsies, dropsies, bloody fluxes; such as were lunatick, and possessed with unclean Spirits and Devils: Yet of all those, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his sin never so great, were his disease never so grievous. Nay, he offered and gave his mercy to many who never asked it; (being moved only with the bowels of his own compassion, and the sight of their misery) as to the woman of Samaria, the widdow of Naim, and to the sick man that lay at the pool of Bethesday, who had been 38. years sick. If he thus willingly gave his mercy to them that did not ask it, and was *found of them*, as the Prophet saith, *that sought him not*, will he deny mercy unto thee, who dost so earnestly pray for it with tears? and dost, like the poor Publican, so heartily knock for it, with penitent sighs upon

John 4. 1. *Luke* 7. 13. *Isay* 65 1. *Rom.* 10. 20.

upon a bruiſed and broken heart? eſpecially when thou prayeſt to thy Father, in the name and mediation of Chriſt, for whoſe ſake he hath promiſed to grant whatſoever we ſhall ask of him? as ſure as God is true he will not. Though Ninives ſins had provoked the Lord to ſend out his ſentence againſt them, yet upon their repentance, he *a* recalled it again, and ſpared the City: how much more if thou likewiſe repenteſt, will he ſpare thee, ſeeing his ſentence is not yet gone forth againſt thee? If he deferred the Judgment all Ahabs days, for the external ſhew only which he made of humiliation; how much more will he clean turn away his vengeance, if thou wilt unfainedly repent of thy ſin, and return unto him for grace and mercy? *John* 14.14.

a Novit Dominus mutare ſententiam, ſi tu noveris emendare vitam. *Aug.* in *Pſal.* 50.

He offered his mercy unto *Cain*, who murthered his innocent Brother; *If thou doſt well, ſhalt thou not be accepted?* As if he ſhould have ſaid; if thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite Heart, both thou and thine Oblation alſo ſhall be acceptable unto me. And to *Iudas*, that ſo treacherouſly betrayed him, in calling him Friend, a ſweet Appellation of love; and when *Iudas* offered, he willingly conſented with that mouth, *b* wherein *c* never was found guile, to kiſs thoſe diſſembling lips, *c* under which lurked the poyſon of Aſpes. *Gen.* 4.7. *Mat.* 26.50. *b* 1 *Pet.* 2.22. *c* *Pſal.* 140.3. *Mat.* 26.49.

Had *Iudas* apprehended this word Friend, out of the mouth of Christ, as *a Benhadad* did the word Brother from the mouth of *Aehab*: Doubtless *Iudas* should have found the God of *Israel* more *b* merciful than *Benhadad* found the King of *Israel*. But God was more displeased with *Cain* for despairing of his mercy, than for murthering his Brother; and with *c Iudas* for Hanging himself, than for betraying his Master: in that they would make the sins of Mortal men greater than the infinite Mercy of the Eternal God, or as if they could be more sinful than God was merciful. Whereas the least drop of Christs bloud is of more Merit to procure Gods Mercy for thy Salvation, than all the sins, that thou hast committed, can be of force to provoke his wrath, to thy Damnation.

If *d* Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sins of knowledg, and of many years continuance, and such as whereby others have been undone, and all, for the most part, committed wilfully and presumptuously against God and thy Conscience; and therefore though he will be merciful unto others, yet he will not be merciful unto thee: meditate,

a 1 Ki. 20 32, 33.

b Ver. 31.

c Iudas non tam scelus quam desperatio fecit penitus inservire. Aug. lib. de util. pœnit.

Scelerator omnibus o Iuda extitisti, quem non pœnitentia duxit ad Dominum sed desperatio traxit ad laqueum. Leo.

d Satans fourth assault.

1. a That

1. *a* That many, who are now in Heaven most blessed and glorious Saints, committed in the same kind, when they lived on Earth, as great and greater sins than ever thou hast committed, and continued, before they repented, in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy, upon their Repentance, from forgiving their sins, and receiving them into favour: no more shall thy sins, and continuance therein, hinder him from being *b* merciful unto thee, if thou dost repent as they did: yea, upon thy Repentance, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the least sin in Gods Justice without Repentance is damnable; so the greatest sin upon Repentance is in his Mercy pardonable. Thy greatest and inveterate sins are but the sins of a man; but the least of his Mercies is the Mercy of God. Because thou knowest thine own sins, thou doubtest whether they shall be pardoned: Mark how this doubtful Case is resolved by God himself. Many in *Isaiahs* days thought (as thou dost) that they had continued so long in sin, that it was too late for them now to seek to return to God for Grace and Mercy. But God answereth them; *Seek ye the Lord whilest he may be found: call ye upon him whilest he* Isa. 55. 6.

a *The enconnter.*

b 1 Ti. 1. 16.

is near. As if he had ſaid; Whileſt life laſteth, and my word is preached, I am near to be found of all that ſeek me, and pray unto me. The people reply: But we, O Lord, are grievous ſinners, and therefore dare not preſume to call upon thy Name, or to come near thine Holineſs. To this the Lord anſwereth: *Let the wicked forſake his way, and the Man of Iniquity his Thoughts, and let him return unto me, and I will have Mercy upon him, and be his God; and I will pardon him abundantly.* But we would think, ſay the people, that if our ſins were but ordinary ſins, this promiſe of Mercy might belong unto us. But becauſe our ſins are ſo great, and of ſuch long continuance, therefore we fear leſt when we appear before God he will reject us. To this God anſwereth again: *My thoughts*, of Mercy, *are not your thoughts; neither are your ways*, of pardoning, *my ways. For as the Heavens are higher than the Earth; ſo are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every ſinner in the World were a world of ſuch ſinners as thou art, do thou but yet, what God bids thee, repent and believe, and *the bloud of Jeſus Chriſt*, being the bloud of God, *will cleanſe* both thee and them *from all your ſins.*

verſ. 7

verſ. 8

verſ. 9

1 Joh. 1. 7.

2. That as God did fore-ſee all the ſins which the World ſhould commit; and yet all thoſe could not hin-

der

der him from *loving the World, so that lohn he gave his only begotten Son* to the Death, to save as many of the world as would believe and repent: much less shall thy sin, (being the sins of the least Member of the World) be able to hinder God from loving thy Soul, and forgiving thy sins, if thou dost repent and believe. 3.16.

3. That if he loved thee so dearly (when thou wast his Enemy) that he payed for thee so dear a price as the spilling of his heart-blood; how can he now but be gracious unto thee, when to save thee will cost him but the casting of a gracious look upon thee? look not thou therefore to the greatness of thy sins, but to the infiniteness of his Mercy, which is so surpassing great, that if thou putteſt all thine own grievous sins together, and add unto those the sins of *Cain* and *Iudas*, and put unto them all the sins of all the Reprobates in the world; (doubtless it would be a huge Heap) yet compare this huge Heap with the infinite mercy of God, and there will be no more comparison betwixt them, than betwixt the least Mole-Hill, and the greatest Mountain in a Countrey. The cry of the grievousest sins that ever we read of, could never reach up higher than unto Heaven, as the cry of the sins of *Sodome*: but the mercy of God (saith *David*) reacheth up higher than the Heavens, and so over-toppeth all *Rom.* 5.8,10. *Gen.* 19.13. *Psal.* 108.4.

Psal. 103.9. our sins. And if his Mercy be greater than all his Works, it must needs be greater than all thy sins. And so long as his Mercy is greater than the Sins of the whole World, do thou but repent, there is no doubt of pardon.

Satans fifth assault

If Satan shall object, that thou hast many times vowed to repent, and hast made a shew of Repentance for the time, and yet didst fall to the same sins again and again, and that all thy Repentance was but fained, and a mocking of God; and that seeing thou hast so often broken thy Vow, therefore God hath withdrawn his mercy, and hath changed his love, &c. Meditate,

The encounter.

1. That though this were true, which indeed is hainous, yet it is no sufficient cause why thou shouldest despair; seeing that this is the common case of all the Children of God in this life, who vow so oft to forbear some sin, a till perceiving their Weakness not able to perform it, they vow that they will vow no more. Their vows shew the desires of their Spiritual man; their break-

a I remember, saith Luther, that Staupitius was wont to tell me, Ego plus quam millies Deo vovi, &c. I have more than a thousand times vowed unto God, that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christ his sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat. Chap. 3.

ings,

ings, the weakneſs of their corrupt fleſh. And our oft ſlips to the ſame ſins Chriſt fore-ſaw, when he taught us to pray daily; O Father, *Forgive us our Treſpaſſes.* And why doth Chriſt enjoyn thee, who art but ſinful man, *a* to *forgive thy Brother ſeven times in a day, if he ſhall return ſeven times in a day, and ſay, it repenteth me?* But to aſſure thee that he, being the God of mercy and goodneſs it ſelf, will forgive unto thee thy *b* ſeventy times ſeven-fold ſins a day, which thou haſt committed againſt him, if thou return unto him by true Repentance. The *Iſraelites* were cured by looking, though with weak eyes, on the *c* brazen Serpent, as oft as they were ſtung by the fiery Serpent in the wilderneſs; to aſſure thee that *d* upon thy Tears of Repentance, thou ſhalt be recovered by Faith in Chriſt, as often as thou art wounded to death by ſin.

a Luk. 17.34. b Mat. 18.21, 22. c Num. 21.9. d Poſt lacrymas gemituſque graves clementia Chriſti Confeſtim eſt oculos ante locanda tuos.

2. That thy Salvation is grounded, not upon the conſtancy of thine Obedience, but upon the firmneſs of Gods Covenant. Though thou varieſt with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is ſafe enough if thou wilt return: For *e* there is no *e* variableneſs with him, neither ſhadow of change. He hath *f* locked up thy Salvation, and made it ſure in his own *f* unchangeable purpoſe; and hath delivered to thy keep-

e Iam. 1.17. f Ro. 8.28. Rom. 9.11.

keeping the keys, which are *a* Faith and Repentance; and whilst thou haſt them, thou maieſt perſwade thy ſelf that thy Salvation is ſure and ſafe: For, *b* whom God loveth, he loveth to the end, and never repenteth of beſtowing his love on them who repent and believe.

c Laſtly, if Satan ſhall perſwade thee, that thou haſt been doubting a long time, and that it is beſt for thee now to deſpair, ſeeing thy ſins increaſe, and thy judgment draweth near: Meditate,

1. That no ſin, though never ſo great, ſhould be a cauſe to move any Chriſtian to deſpair, ſo long as Gods Mercy, by ſo many Millions of Degrees, is greater; and that every penitent and believing ſinner hath the pardon of all his ſins confirmed by the Word and Oath of God; d *Two immutable things, wherein it is impoſſible that God ſhould lie.* His Word is, e that at what time ſoever, a ſinner whoſoever, doth repent of his ſin whatſoever, (for both time, and ſins, and ſinners are indefinite) from the bottom of his Heart, God will blot forth all his ſins out of his Remembrance, that they ſhall be mentioned unto him no more. If he will not take his word, which God forbid we ſhould doubt of, he hath given

a By theſe keyes Peter opened heaven to him-ſelf, and afterwards with the reſt of the Apoſtles, unto others. *Luk.* 22. *Luk.* 24.47 &c. *b Ioh.* 20.21. *and Ioh.* 13.1. *Rom.* 11.29. *Rom.* 8.39. *c Satans ſixth aſſault.* *d Heb.* 6.18. *e Ezek.* 18.22.

us his Oath: a As I live, I desire not the death of the Wicked, but that the Wicked turn from his way and live. As if he had said: Will ye not believe my Word? I swear by my life, that I delight not to damne any sinner for his sins, but rather to save him, upon his Conversion and Repentance. The Meditation hereof moved *Tertullian* to exclaim: O how happy are we, when God sweareth that he wills not our Damnation! Oh, what miserable Wretches are we, if we will not believe God when he sweareth this Truth unto us! Listen, O drooping Spirit, whose Soul is assailed with Waves of Faith, less despair; How happy were it to see many like thee, and b *Hezechias*, (who mourn like Doves for the sense of sin, and chatter like Cranes and Swallowes for the fear of Gods Anger;) rather than to behold many who die like Beasts without any feeling of their own estate, or any fear of Gods Wrath, or Tribunal Seat, before which they are to appear? Comfort thy self, O languishing Soul; for if this Earth hath any for whom Christ spilt his bloud on the Cross, thou art assuredly one. Cheer up therefore thy self in the all-sufficient Attonement of the bloud of the Lamb, which speaketh better things than that of *Abel*. And pray for those, who never yet obtained the grace to have such a sense and detestation

a *Eze.* 33. 11.

O felices nos, quorum causa jurat Deus? O miserrimos nos, si non Deo quidem juranti credimus? Tertul.

b *Isa.* 28. 14.

Heb. 12. 24.

testation of sin. Thou art one indeed, for whom Christ died: and from whom a wounded Spirit, judging rather according to his feeling than his Faith, hath wrung that doleful voice of Christ; a *My God, my God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *b* reign with him, as now thou dost suffer with him: for Yea and *c* Amen hath spoken it. No sin barrs a man from Salvation, but only Incredulity and *d* Impenitency: nothing makes the sin against the Holy Ghost unpardonable, but want of Repentance. Thy unfained desire to repent, is as acceptable unto God, as the perfectest Repentance that thou couldest wish to perform unto him.

a Mat. 27.46
b 2 Ti. 2.11.
2 Cor. 1.20.
c Apo. 3.14.
d Heb. 6.6.

Meditate on these Evangelical Comforts, and thou shalt see that in the very agony of death, God will so assist thee with his Spirit, that when Satan lookerh for the greatest Victory, he shall receive the foulest Foil: yea, when thy Eye-strings are broken, that thou canst not see the light, Jesus Christ will appear unto thee to comfort thy Soul, and his Holy Angels will carry thee into his Heavenly Kingdom. Then shall thy Friends behold thee, like *Manoahs* Angel, doing Wonders indeed; when they shall see a frail man in his greatest weakness, by the meer assistance of Gods Spirit, overcoming the strength of sin, the bitterness of death, and

Luk. 19,22.

all

all the power of Satan; and in the fire of Faith, and perfume of Prayer, aſcend up with Angels victoriouſly into Heaven.

An Admonition to them who come to viſit the ſick.

THey who come to viſit the ſick, muſt have a ſpecial care not to ſtand dumb and ſtaring in the ſick perſons face to diſquiet him; nor yet to ſpeak idly and to ask unprofitable queſtions, as moſt do.

If they ſee therefore that the ſick party is like to die, let them not diſſemble, but lovingly and diſcreetly admoniſh him of his weakneſs, and to prepare for Eternal life. One Hour well ſpent when a mans Life is almoſt out-ſpent, may gain a man the aſſurance of Eternal life. Sooth him not with the vain Hope of this life, leſt thou betray his Soul to Eternal death. Admoniſh him plainly of his eſtate, and ask him briefly theſe or the like Queſtions.

Queſtions to be asked of a ſick man, that is like to die.

DOſt thou believe that Almighty God, the Trinity of Perſons in Unity of Eſſence, hath by his power made Heaven and Earth, and all things therein? And that he doth ſtill by his Divine providence govern the ſame,

ſame; ſo that nothing comes to paſs in the World, nor to thy ſelf, but what his Divine Hand and Counſel had determined before to be done?

2. Doſt thou confeſs that thou haſt tranſgreſſed and broken the Holy Commandements of Almighty God in Thought, Word, and Deed? and haſt deſerved for breaking his Holy Laws, the Curſe of God, which containeth all the Miſeries of this Life, and everlaſting Torments in Hell-fire, when this life is ended, if ſo be that God ſhould deal with thee according to thy deſerts?

3. Art thou not ſorry in thy Heart, that thou haſt ſo broken his Laws, and neglected his Service, and Worſhip, and ſo much followed the world, and thine own vain pleaſures? And wouldeſt thou not lead a Holier life, if thou wert to begin again?

4. Doſt thou not from thy Heart deſire to be reconciled unto God in Jeſus Chriſt his bleſſed Son, thy Mediatour, who is at the Right Hand of God in Heaven, now appearing for thee in the ſight of God, and making Requeſt unto him for thy Soul?

Rom. 8.34. *Heb.* 9.24.

5. Doſt thou renounce all confidence in all other Mediatours or Interceſſours, Saints or Angels, believing that Jeſus Chriſt the only Mediatour of the New Teſtament, is able

Heb. 9. 1 *Tim.* 2.5.

ble a perfectly to save them that come un- a Heb.
God by him, seeing he ever liveth to 7.25.
ake intercession for them? And wilt
hou with *David* say unto Christ, Psal.
Whom have I *in Heaven but thee? And* 73.25.
here is none upon earth that I *desire besides*
hee?

6. Dost thou confidently believe nd hope to be saved by the only Merits of that bloudy Death and assion which thy Saviour Jesus Christ ath suffered for thee: not putting ny Hope of Salvation in thine own Merits, nor in any other means or Creatures; being assuredly perswad-d, that there *is no Salvation in a-* Act.
y other: and that *there is none other* 4.12.
Name under Heaven, whereby thou must be Act.
aved? 10.43.

7. Dost thou heartily forgive all Isa.
wrongs and offences done or offered 26.20.
nto thee, by any manner of person whatsoever? And dost thou as willingly (from thy Heart) ask forgiveness of them whom thou hast grievously wrong'd in word or deed? And Isa.
dost thou cast out of thy Heart, all 9.6.
Malice and Hatred, which thou hast Heb.
born to any body; that thou maiest 12.14.
ppear before the face of Christ (the Prince of Peace) in perfect love and charity?

8. Doth thy Conscience tell thee of any thing, which thou hast wrongfully taken, and dost still with-hold, rom any Widdow or Fatherless Children, or from any other person

ſon whomſoever? Be aſſured that unleſs thou ſhalt reſtore, like *Zacheus* thoſe Goods and Lands (if thou be able) thou canſt not truly repent; and without true Repentance thou canſt not be ſaved, nor look Chriſt in the face when thou ſhalt appear before his Judgment-ſeat.

9. Doſt thou firmly believe, that thy body ſhall be raiſed up out of the Grave, at the ſound of the laſt Trumpet? And that thy Body and Soul ſhall be united together again in the Reſurrection Day, to appear before the Lord Jeſus Chriſt; and thence to go with him into the Kingdom of Heaven to live in Everlaſting bliſs and glory?

If the ſick party ſhall anſwer to all theſe Queſtions like a Faithful Chriſtian, then let all who are preſent joyn together and pray for him, in theſe or the like words.

A Prayer to be ſaid for the ſick, by them who viſit him.

O Merciful Father, who art the Lord and Giver of Life, and to whom belong the Iſſues of Death, we thy Children here aſſembled, do acknowledg, that (in reſpect of our manifold ſins) we are not worthy to ask any bleſſing for our ſelves at thy Hands; much leſs to become Suiters to thy Majeſty in the behalf of others: yet becauſe thou haſt commanded us

Iam. 5.14, 15.

to

to pray one for another, especially for the sick, and hast promised that the prayers of the Righteous shall avail much with thee; in the obedience therefore of thy Commandement, and confidence of thy gracious promise, we are bold to become Humble Suiters unto thy Divine Majesty, in the behalf of this our Dear Brother (or Sister) whom thou hast visited with the chastisement of thine own Fatherly Hand. We could gladly wish the restitution of his Health, and a longer continuance of his Life and Christian Fellowship among us: but for as much as it appeareth (as far as we can discern) that thou hast appointed by this Visitation, to call for him out of this Mortal Life; we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the Merits of his bitter Death and Passion (which he hath suffered for him) that thou wouldest pardon and forgive unto him all his sins; as well that wherein he was conceived and born, as also all the Offences and Transgressions, which ever since, to this Day and Hour, he hath committed in Thought, Word, and Deed, against thy Divine Majesty. Cast them behind thy back; *Remove them as far from* thy presence *as the East is from the West*; blot them out of thy Remembrance; lay them not to his charge; wash them away with the bloud of Christ, that they

Psal. 103. 12.

may

may no more be seen; and deliver him from all the judgments which are due unto him for his sins, that they may never trouble his Conscience, nor rise in judgment against his Soul: and impute unto him the Righteousness of Jesus Christ, whereby he may appear Righteous in thy sight. And in his extremity at this time, we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy Children in their Affliction and Misery. Pitty thy wounded Servant, like the good *Samaritan*: for here is a sick Soul that needeth the Help of such a Heavenly Physitian. O Lord, increase his Faith, that he may believe that Christ died for him, and that his blood cleanseth him from all his sins: and either assuage his pain, or else increase his patience to endure thy blessed will and pleasure. And, good Lord, lay no more upon him, than thou shalt enable him to bear. Heave him up unto thy self, with those sighs and groans, which cannot be expressed. Make him now to feel what is the Hope of his Calling, and what is the exceeding greatness of thy Mercy and Power towards them that believe in thee: and in his weakness, O Lord, shew thou thy strength. Defend him against the suggestions and temptations of Satan; who (as he hath all his life time) will now

in

in his weakneſs, eſpecially, ſeek to aſſail him, and to devour him. Oh ſave his Soul, and reprove Satan, and command thy Holy Angels to be about him, to ayde him, and to chaſe away all evil and malignant Spirits far from him. Make him more and more to loath this World, and to deſire to be looſed, and to be with Chriſt. And when that good Hour and Time ſhall come (wherein thou haſt determined to call for him out of this preſent life) give him grace peaceably and joyfully to yield up his Soul into thy merciful hands: and do thou receive her into mercy, and let thy bleſſed Angels carry her into thy Kingdom. Make his laſt Hour his beſt Hour, his laſt Words his beſt Words, and his laſt Thoughts his beſt Thoughts. And when the ſight of his eyes is gone, and his Tongue ſhall fail to do his Office, grant (O Lord) that his Soul may (with *Stephen*) behold Jeſus Chriſt in Heaven ready to receive him: and that thy Spirit within him, may *make requeſts for* him, *with ſighes which cannot be expreſſed.* Teach us in him to read and ſee our own End and Mortality: And therefore to be careful to prepare our ſelves for our laſt ends, and put our ſelves in a readineſs againſt the time that thou ſhalt call for us in the like manner. Thus, Lord, we recommend this our dear Brother (or Siſter) thy ſick Servant, unto thy Eternal Rom. 8. 26.

ternal Grace and Mercy, in that Prayer which Christ our Saviour hath taught us, saying,

Our Father which art in Heaven, &c.

Thy grace, O Lord Jesus Christ, thy Love, O Heavenly Father, thy comfort and consolation, O Holy Spirit, be with us all, and especially with this thy sick Servant, to the end, and in the end, *Amen.*

Let them Read often unto the Sick, some special Chapters of the Holy Scriptures; as,

The three first Chapters of the Book of *Job.*

The 14. and 19. Chapters of *Iob.*

The 34. Chapter of *Deuteronomy.*

The two last Chapters of *Iosuah.*

The 17. Chapter of the first of *Kings.*

The 2. 4. and 12. Chapters of the second of *Kings.*

The 38. 40. and 65. Chapters of *Isaiah.*

The History of the Passion of Christ.

The 8. Chapter of the *Romans.*

The 15 Chapter of the first Epistle to the *Corinthians.*

The 4. of the first Epistle to the *Thessalonians.*

The 5. Chapter of the second Epistle of *Paul* to the *Corinthians.*

The first and last Chapters of S. *James*.

The 11. and 12 to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*: or some of these.

And so exhorting the sick party to wait upon God by Faith and Patience, till he send for him; and praying the Lord to send them a joyful Meeting in the Kingdom of Heaven, and a blessed Resurrection at the last day: they may depart at their pleasure in the peace of God.

Consolations against Impatiency in Sickness.

IF in thy sickness by extremity of pain thou be driven to impatiency; Meditate,

1. That thy sins have deserved the pains of Hell: therefore thou maiest with greater patience endure these Fatherly Corrections.

2. That these are the Scourges of thy Heavenly Father, and the Rod is in his Hand If thou didst suffer with Reverence being a Child, the Correction of thy Earthly Parents; How much rather shouldest thou now subject thy self (being the Child of God) to the Chastisement of thy Heavenly Father, seeing it is for thine Eternal good? *Heb.* 12. 9.

3 That Christ suffered in his Soul

and Body far grievouser pains for thee; therefore thou must more willingly suffer his blessed pleasure for thine own good. Therefore saith *Peter*, *Christ suffered for you leaving you an Example, that ye should follow his steps.* And, *let us*, saith Saint *Paul*, *run with joy the Race that is set before us; looking unto Jesus the Author and finisher of our Faith, who for the joy that was set before him, endured the Cross* &c.

4. That these *Afflictions* which now you suffer, are none other, but such which *are accomplished in your Brethren that are in the world*, as witnesseth *Peter*: Yea, *Jobs* affliction were far more grievous. There is not one of the Saints, which now are at rest in Heavenly joys, but endured as much as you do, before they went thither: yea, many of them willingly suffered all the Torments that Tyrants could inflict upon them, that they might come to those Heavenly joys whereunto you are now called. And you have a promise, that a *the God of all Grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you.* And that b *God of his fidelity will not suffer you to be tempted above that you are able, but will with the Temptation also make a way to escape, that ye may be able to bear it.*

5. That God hath determined the time when thy Affliction shall be ended, and

Vir dolorum. *Isa.* 53.3. 1 *Pet.* 2.21. *Heb.* 12.1, 2.

1 *Pet.* 5.9. S. Romitus eum quotannis gravi morbo tentatur, ut ei, cui quod non alteri, scilicet ad horum defectus fit ter Vitas Patrum l. 6. c. 8.

a 1 *Pet.* 5.10.

b 1 *Cor.* 10. 13.

well as the time when it began.
Thirty eight Years were appointed a *Ioh.* 5.5.
the sick man at *Bethesdaes* Pool. b *Mat.* 9.20.
Twelve Years to the Woman c *Exo.* 2.2.
with the bloudy Issue. c Three d *Apo.* 2.10.
Months to *Moses.* d Ten Days Tri- e 2 *Sa.* 24.13.
bulation to the Angel of the Church f *Psal.* 56.8.
of *Smyrna.* e Three Days Plague to g Modicum & vi-
David. Yea, the number of the debo vos. *Iohn* 16.16.
godly Mans *f* Tears are registred in h *Psal.* 80.
Gods Book, and the quantity kept in i *Apo.* 6.11.
his Bottle. k *Ioh.* 16.21.

The time of our troubles (saith l *Psal.* 110.7.
Christ) is but a *g* Modicum. Gods m Nubecula est, & transibit.
Anger lasts but a *h* moment (saith *Ioh.* 16.21.
David,) A *i* little season (saith the o *Act.* 7.58, 59.
Lord;) and therefore calls all the
time of our pain, but the *k* Hour of
Sorrow. *David* for the swiftness
thereof, compares our present trou-
ble to a *l* Brook: and *Athanasius* to a
m Showre. Compare the longest
misery that man endures in this Life,
to the Eternity of Heavenly joys, and
they will appear to be nothing. And
as the sight of a *n* Son safe born,
makes the Mother forget all her for-
mer deadly pain: so the sight of
Christ in Heaven, who was born for
thee, will make all these pangs of
death to be quite forgotten, as if
they had never been: like *o Stephen,*
who as soon as he saw Christ, forgat
his own Wounds, with the Horrour
of the Grave, and Terrour of the
Stones; and sweetly yielded his Soul
into the Hands of his Saviour. For-

get thine own pain, think of Christ's
2 Apo. wounds. a *Be faithful unto the death*
3.10. *and he will give thee the Crown of Eternal life.*

6 That you are now called to Repetitions in Christs School; to see how much Faith, Patience, and Godliness you have learned all this while, and whether you can, like *Iob* *Iob*, receive at the Hand of God some
2.10. Evil, as well as hitherto you have received a great deal of good. As therefore you have always prayed, *Thy Will be done*; so be not now offended at this which is done by his Holy will.

Rom. 7. That *all things shall work together*
8.28. *for the best to them that love God*; insomuch that *neither Death nor Life, nor*
vers. 38. 39. *Angels, nor Principalities, nor Powers,* &c. *shall be able to separate us from the love of God, which is in Iesus Christ our Lord.* Assure your self that every
b Morbus non malis adnumerandus, quia multis utiliter accedit. Basil. in Hexam. Morbus est utilis quædam
b pang is a prevention of the pains of Hell; every respite an earnest of Heavens rest: and how many stripes do you esteem Heaven worth? As your life hath been a comfort to others; so give your Friends a Christian Example to die, and deceive the Devil, as *Iob* did. It is but the Cross of Christ sent before, to crucifie the love of the World in thee; that thou maiest go Eternally to live with

institutio quæ docet carnes aspernere & cœlestia spirare. Nasian. ad Philagrium.

Christ

Christ who was crucified for thee. As thou art therefore a true Christian, take up, like *Simon* of *Cyrene*; with both thy arms his Holy Cross, carry it after him unto him; thy pains will shortly pass, thy joys shall never pass away.

Consolations against the Fear of Death.

IF in the time of thy sickness, thou findest thy self fearful to day; meditate,

1. That it argueth a dastardly mind to fear that which is not. For in the Church of Christ there is no Death, *Isa.*25.7,8. And *whosoever liveth and believeth in* Christ, *shall never die*, John 11. 26. Let them fear death, who live without Christ. Christians die not; but when they please God, they are like *a Enoch* translated unto God. Their pains are but *b Eliahs* fiery Chariot to carry them up to Heaven: or like *c Lazarus* Sores, sending them to *Abrahams* bosome. In a word, if thou be one of them that like *Lazarus*, lovest Jesus, thy sickness is not unto the death, but for the glory of God: who of his love changeth thy living death to an everlasting life. And if any Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. died willingly (when they might have lived) in hope of the Immortality of the Soul; wilt thou, being

a *Gen.* 5.24. b 2 *Kin.* 2.11, 12. c *Luke* 16.23. *John* 14.

trained so long in Christs School, (and now called to the Marriage Supper of the blessed Lamb, *Apoc.* 19.7.) be one of those Guests that refuse to go to that joyful Banquet? God forbid.

2. Remember that thy abode here, is but the second degree of thy life. For after thou hadst first lived nine Monethes in thy Mothers Womb, thou wast of necessity driven thence to live in a second degree of life. And when that number of Months which God hath determined for this life, are expired; thou must likewise leave this, and pass to a third degree in the other World, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of Life, as this doth that which one lives in his Mothers Womb. To this last and excellentest degree of life, through this door, passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldest thou fear that which is common to all Gods Elect; Why should that be uncouth to thee, which was so welcome to all them? Fear not death, for as it is the *Exodus* of a bad, so it is the *Genesis* of a better world: the end of a temporal, but the beginning of an Eternal life.

Iob 14.5.

Mors præsentis vitæ exitus, & introitus melioris. Ber. in Epist. ad. Rom.

3. Consider that there are but three things that can make Death so fearful unto thee: first, the loss thou hast there-

thereby; secondly, the pain that is therein; thirdly, the terrible Effects which follow after: All these are but false fires, and causeless fears. For the first, if thou leavest here uncertain goods, which Thieves may rob; thou shalt find in Heaven a true Treasure, that can never be taken away: these were but lent thee as a Steward upon Accounts; those shall be given thee as thy Reward for ever. If thou leavest a loving Wife; thou shalt be married to Christ, which is more lovely. If thou leavest Children and Friends, thou shalt there find all thy Religious Ancestors, and Children departed; yea, Christ, and all his blessed Saints and Angels: and as many of thy Children as be Gods Children, shall thither follow after thee. Thou leavest an Earthly possession, and a House of Clay; and thou shalt enjoy an Heavenly Inheritance and Mansion of glory: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay, is not Death unto thee gain? Go Home, go Home; and we will follow after thee.

Mat. 6.19, 20. *2 Cor.* 5.1. *Ioh.* 14.3.

Secondly, for the pain in Death; the fear of Death more pains many than the very pangs of Death: for many a Christian dies without any great pangs or pains. Pitch the Anchor of thy Hope on the firm ground of the Word of God, who hath promised *in* thy *weakness to perfect his* strength,

Timor mortis ipsa morte pejor.

2 Cor. 12.9.

1 Cor. 10. 13. *strength*, and *not to suffer thee to be tempted above that thou art able to bear*. And Christ will shortly turn all thy Temporal pains to his Eternal joys.

Lastly, as for the terrible Effects which follow after Death, they belong not unto thee being a Member of Christ; for Christ by his Death hath taken away the sting of Death to the Faithful: so that now *there is* Rom. 8. 1. *no condemnation to them that are in Christ Jesus*. And Christ hath protested, that *he that believeth in him, hath* Joh. 5. 24. *Everlasting life, and shall not come into Condemnation, but hath passed from Death unto Life*. Hereupon the Holy Spirit from Heaven saith, *Blessed are the dead which die in the Lord*: and that *from thenceforth they rest from their Labours, and their works do follow them*. In respect therefore of the Faithful, a 1 Cor. 15. 54, 55. *Death is swallowed up into victory*, and his sting, which is sin, and the punishment thereof, is taken away by b 1 Th. 4. 13. Christ. Hence Death is called in respect of our bodies, *b* a sleep and Isa. 26. rest: in respect of our Souls, a *c* going to our Heavenly Father; *d* a departing in peace; a *e* removing from c Apo. 14. this body to go to the Lord; a *f* dissolution of Soul and Body to be with 1 Joh. 14. 1. Christ. What shall I say? *Precious*

d Apoluſis en irene. Luk. 2 29. e 2 Cor 5. f Phil. 1. 23. Analuſis. Mors porta gloriæ. Greg. Ianua vitæ. Bernard.

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in the sight of the Lord is the death of his Saints. These pains, are but thy throws and travel to bring forth Eternal life. And who would not pass through Hell, to go to Paradise? Much more through Death? There is nothing after Death that thou needest fear: not thy sins, because Christ hath payed the Ransome; not the Judge, for he is thy loving Brother; not the Grave, for it is the Lords Bed; not Hell, for thy Redeemer keeps the Keys; not the Devil, for Gods Holy Angels pitch their Tents about thee, and will not leave thee till they bring thee to Heaven. Thou wast never nearer Eternal life; glorifie therefore Christ by a blessed Death. Say chearfully, Come Lord Jesus, for thy Servant cometh unto thee. I am willing, Lord help my weakness.

Seven sanctified Thoughts, and mournful sighs of a sick man ready to die.

NOw for as much as God of his infinite Mercy doth so temper our pain and sickness, that we are not always oppressed with extremity; but give us in the middest of our extremities some respite, to ease and refresh our selves; thou must have an especial care (considering how short a time thou hast, either for ever to lose or to obtain Heaven) to make

uſe of every breathing time, which God doth afford thee; and during that little time of eaſe, to gather ſtrength againſt the fits of greater anguiſh. Therefore in theſe times of relaxation and eaſe, uſe ſome of theſe ſhort thoughts and ſighs.

The firſt Thought.

SEeing every man enters into this Life in Tears, paſſeth it in Sweat, and ends it in Sorrow; Ah what is there in it, that a Man ſhould deſire to live any longer in it! Oh what a folly is it, that when the Mariner roweth with all his force, to arrive at the wiſhed Port; and that the Traveller never reſteth, till he come to his Journeys end: We fear to deſcry our Port, and therefore would put back our Bark, to be longer toſſed in this continual Tempeſt; We weep to ſee our Journeys end, and therefore deſire our Journeys to be lengthened, that we might be more tyred with a foul and combersome way!

The Spiritual Sigh thereupon.

O Lord, this life is but a troubleſome pilgrimage: few in days, but full in evils; and I am weary of it; by reaſon of my ſins. Let me therefore (O Lord) intreat thy Majeſty in this my Bed of ſickneſs, as *Elias* did

Gen. 47.9.

under the Juniper Tree in his affliction? *It is now enough, O Lord,* that I have lived so long in this Vail of Misery: take my Soul into thy merciful Hands, *for I am no better than my Fathers.* 1 Reg. 19. 4.

The second Thought.

THink with what a body of sin thou art loaden: what great civil Wars are contained in a little World; the flesh fighting against the spirit, passion against reason, Earth against Heaven, and the World within thee, banding it self for the World without thee; and that but one only mean remains to end this conflict, Death: which (in Gods appointed time) will separate thy Spirit from thy flesh, the pure and regenerate part of thy Soul, from that part which is impure and unregenerate. Rom. 7. 24. Iam. 4. 1. Gal. 5. 17.

The Spiritual Sigh upon the second Thought.

O *Wretched man that* I *am, who shall deliver me from the body of this death?* Rom. 7. 24. O my sweet Saviour Jesus Christ, thou *a* hast redeemed me with thy precious Bloud. And because *b thou hast delivered my Soul from sin, mine eyes from Tears, and my feet from falling*; I do here from the very bottome of my Heart, ascribe the whole praise and glory of my Salvation, to thy only a 1 Pet. 1. 18, 19. b Psal. 116. 8. Apoc. 5. 9.

1 Cor. 15. 57. Psal. 145. ly grace and mercy, saying, (with the Holy Apostle) *Thanks be unto God, which hath given me the victory, through our Lord Jesus Christ.*

The third Thought.

THink how it behoves thee, to be assured that thy Soul is Christs: For Death hath taken sufficient Gages to assure himself of thy Body, in that all thy Senses begin already to die, save only the Sense of Pain: but sith the beginning of thy being began with pain; marvel the less if thy end conclude with Dolours. But if those Temporal Dolours (which only afflict the body) be so painful: O Lord, *Who can endure the* Isa. 33. 14. *devouring fire? who can abide the everlasting burning?*

The Spiritual Sigh upon the third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only Physitian that canst ease my body from pain, and restore my Soul to Life Eternal; but thy Passion, Cross, and Death, betwixt my Soul and thy Judgments; and let the Merits of thy Obedience stand betwixt thy Fathers Justice and my Disobedience; and from these bodily pains receive my Act. 7. 59. Soul into thine everlasting peace: for I cry unto thee with *Stephen, Lord Jesus receive my Spirit.*

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The fourth Thought.

THink that the worſt that Death can do, is but to ſend thy Soul ſooner than thy fleſh would be willing, to Chriſt and his Heavenly joys. Remember that that worſt, is thy beſt Hope. The worſt therefore of death, is rather a Help than a Harm.

The Spiritual Sigh upon the fourth Thought.

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him that in miſery flyeth unto thy Grace for ſuccour and mercy. Oh ſound that ſweet voyce in the ears of my Soul, which thou ſpokeſt unto the penitent Thief on the Croſs, *This day thou ſhalt be with me in Paradiſe.* Luk. 23.43. For I, O Lord, do (with the Apoſtle) from my Soul ſpeak unto thee, I *deſire to be diſſolved, and to be with Chriſt.* Phil. 1.23.

The fifth Thought.

THink (if thou feareſt to die) That in Mount *Sion* there is no death: for he that believeth in Chriſt ſhall never die. And if thou deſireſt to live, without doubt the Life Eternal (whereunto this life is a paſſage) ſurpaſſeth all. There do all the Faithful departed (having ended their miſe-

Iſa. 25.7, 8. Iohn 11.25.

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ries) live with Christ in joys: and thither shall all the godly which survive, be gathered out of their troubles to enjoy with him Eternal rest.

The Spiritual Sigh upon the fifth Thought.

O Lord, thou seest the Malice of Satan, who (not contenting himself, like a roaring Lyon, all the days and nights of our life, to seek our Destruction;) shews himself most busiest, when thy Children are weakest, and neareſt to their end. O Lord, reprove him, and preserve my Soul. He seeks to terrifie me with death, which my sins have deserved; but let thy Holy Spirit comfort my Soul with the assurance of Eternal Life, which thy bloud hath purchased. Assuage my pain, increase my patience, and (if it be thy blessed will) end my troubles: for my Soul beseecheth thee with old blessed *Simeon*, *Lord, now let me thy Servant depart in peace, according to thy Word.*

1 Pet. 5. 8.

Luke 2. 29.

The sixth Thought.

THink with thy self what a blessing God hath bestowed upon thee above many Millions of the World; that whereas they are either *Pagans*, who worship not the true God, or Idolaters, who worship the true God falsly: thou hast lived in a true Christian Church, and hast

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grace to die in the true Christian Faith, and to be buried in the Sepulchre of Gods Servants; who all wait for the a Hope of *Israel*, the raising of their bodies in the Resurrection of the just.

a *Acts* 26.6, 7. *Luk.* 14.14.

The Spiritual Sigh upon the sixth Thought.

O Lord Jesus Christ, who art *the Resurrection, and the Life, in* whom *whosoever believeth, shall live, though he were dead*: I believe *that whosoever liveth, and believeth in* thee, *shall never die.* I *know that I shall rise again in the Resurrection of the Last day.* For I *am sure, that* thou *my Redeemer livest. And though that after my death, Worms destroy this body, yet* I *shall see thee, my Lord, and my God, in this flesh.* Grant therefore, O Christ, for thy bitter Death and Passion sake, that at that day I may be one of they to whom thou wilt pronounce that joyful Sentence; *Come ye blessed of my Father, inherit the Kingdom prepared for you, before the foundation of the World.*

Iohn 1.25. v. 24. v. 26. *Iob* 19.25, 26. *Mat.* 25 34.

The seventh Thought.

THink with thy self, how Christ endured for thee a cursed death, and the wrath of God, which was due unto thy sins; and what terrible pain and cruel Torments the Apostles and Martyrs, have voluntarily suffered.

Gal. 3.13. *Lam.* 1.12.

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ed for the defence of Christs Faith, when they might have lived by dissembling or denying him: How much more willing shouldest thou be to depart in the Faith of Christ, having less pains to torment thee, and more means to comfort thee.

The Spiritual Sigh upon the seventh Thought.

O Lord, my sins have deserved the pains of Hell and Eternal death; much more these Fatherly Corrections wherewith thou dost afflict me. But, O blessed *Lamb of God, which takest away the sins of the World,* have Mercy upon me, and wash away all my filthy sins with thy most precious bloud; and receive my Soul into thy Heavenly Kingdome; for *into thy hands,* O Father, I *commend my Spirit,* and *thou hast redeemed me, O Lord;* thou *God of truth.*

John 1 29. Apoc. 1.5. Luk. 23.42. Psal. 31 5. a Gen. 20.7. Ier. 18. 20. & 15.1. Ezek. 14.14. 1 Sam. 9 6. &c. & 12. 19,23. b Iam. 5. 14, 15, 16.

The sick Person ought now to send for some Godly and Religious Pastour.

IN any wise, remember (if conveniently it may be) to send for some godly and religious Pastor; not only to pray for thee at thy death (for God in such a case hath promised to hear the Prayers of the Righteous a Prophets, and b Elders of the Church:) but also upon thy Confession

feſſion and unfained Repentance to abſolve thee of thy ſins. For as Chriſt hath given him a Calling to a Baptize thee unto Repentance, for the Remiſſion of thy ſins: ſo hath he likewiſe given him a Calling, and b power, and c authority, (upon Repentance) to abſolve thee from thy ſins.

d *I will give thee the Keys of the Kingdom of Heaven: and whatſoever thou ſhalt bind upon earth, ſhall be bound in Heaven; and whatſoever thou ſhalt looſe on Earth, ſhall be looſed in Heaven.* And e again, *Verily, I ſay unto you, whatſoever ye bind in Earth, ſhall be bound in Heaven: and whatſoever ye looſe in Earth, ſhall be looſed in Heaven.* And again, f *Receive ye the Holy Ghoſt. Whoſoevers ſins ye remit, they are remitted unto them; and whoſoevers ſins ye retain, they are retained.* This Doctrine was as ancient in the Church of God as *Job*; for *Elihu* tells him, g That when God ſtrikes a man with Malady on his bed, ſo that *his Soul draweth near the Grave, and his life to the Buriers: If there be any Meſſenger with him, or an interpreter, one of a thouſand, to declare unto man his Righteouſneſs, then will he have mercy h him upon him*, &c. And anſwerable hereunto (ſaith Saint *James* h) *if* the ſick i *have committed ſins*, (upon his Repentance, and the Prayers of the Elders) k *they ſhall be forgiven him.* i *Theſe have power to ſhut Heaven*, and k to deliver (the ſcandalous impenitent ſinner) to Satan. For, l *the weapons of* their warfare &c.

a *Mar.* 1.4. *Act.* 19 4. b *1 Cor.* 5.4. c *2 Cor.* 10.1. d *Mat.* 16.19. e *Mat.* 18 18. f *Joh.* 20.22, 23. g *Job* 33.19. 22, 23, 24. h *Jam.* 5.15. i *Apoc.* 11.6. k *1 Cor.* 5.5. l *2 Cor.* 10 3,

a Mat. 16.19. *warfare are not carnal, but mighty, through God, to caſt down, &c. and to have vengeance in readineſs againſt all Diſobedience.* They have the *a* Key of looſing, therefore the power of abſolving.

b Miniſtri peccata remittunt non autoritatis, ſed organikos, ci 2 Cor. 5.4. 1 Cor. 4.1, 2. Act. 13.38. To this end ſaith Baſil. in Aſcet. c. 13. Chriſtus omnibus Paſtoribus & Doctoribus Eccleſiæ, iſen parechei exouſian, æqualem tribuit poteſtatem, cujus ſignum eſt, quod omnes ex æquo ligant & ſolvunt, ut Petrus. Papiſts dare not deny this. Quilibet ſacerdos, quantum eſt ex virtute clavium, habet poteſtatem indifferenter in omnes. In ſupplément. Thomæ. 4.6.

The Biſhops, and *b* Paſtors of the Church, do not forgive ſin by any abſolute power of their own (for ſo only Chriſt their Maſter forgiveth ſins;) but *c* miniſterially, as the Servants of Chriſt, and ſtewards, to whoſe fidelity their Lord and Maſter hath committed his Keys: And that is, when they do declare and pronounce, either publickly, or privately, by the Word of God, what bindeth, what looſeth, and the Mercies of God to penitent ſinners, or his Judgment to impenitent and obſtinate perſons; and ſo do apply the general promiſes, or threatnings to the penitent or impenitent. For Chriſt from Heaven doth by them (as by his Miniſters on Earth) declare whom he remitteth and bindeth, and to whom he will open the Gates of Heaven, and againſt whom he will ſhut them. And therefore it is not ſaid, *Whoſe ſins ye ſignifie to be remitted*, but, *Whoſe ſins ye remit.* They then do remit ſin, becauſe Chriſt by

heir Miniſtery remitteth ſins, as Chriſt by his Diſciples looſed *Lazarus*, *Iohn* 11.44. And as no Water could waſh away *Naamans* Lepry, but the Waters of *Iordan*, (though other Rivers were as clear) becauſe the promiſe was annexed unto the Water of *Iordan*, and not of other Rivers: ſo though another man may pronounce the ſame words, yet have they not the like efficacy and power to work on the conſcience, as when they are pronounced from the mouth of Chriſts Miniſters; becauſe that the * promiſe is annexed to the Word of God in their mouths: for them hath he *a* choſen, *b* ſeparated, and *c* ſet apart for this work, and to them he hath committed the *d* Miniſtery and Word of Reconciliation; by their *e* Calling, and *f* Ordination, they have received the *g* Holy Ghoſt, and the Miniſterial power of Binding and Looſing. They are ſent forth of the Holy Ghoſt, for this Work, whereunto he hath called them.

2 *Kin.* 5.10.

* *Ioh.* 20,22, 23.

a *Act.* 1.24.
b *Act.* 13.2.
c *Rom.* 1.1.
d 2 *Cor.* 5.18, 19.
e *Act.* 13.2.
1 *Cor.* 1.1.
Heb. 5.4.
f *Tit.* 1.5.
g *Ioh.* 20.22,23. *Act.* 13.2,4.

And Chriſt gives his Miniſters Power to forgive ſins to the penitent, in the ſame * Words that he teacheth us in the Lords Prayer to deſire God to forgive us our ſins; to aſſure all penitent ſinners, that God, by his Mi-

* *An tinon aphete tas hamartias. Ioh.* 20.23.

niſters

Kai aphes he-min tas ha-martias he-mon. Luk. 11.4. a 2 Cor. 5.18. b Joh. 20.21, 23. c Heb. 5.4. d 2 Cor. 2.7,10 e 2 Cor. 5.18, 19. f Luk. 10.16.

nisters Absolution, doth fully, through the Merits of Christs bloud, forgive them all their sins. So that what Christ decreeth in Heaven, *In foro judicii*, the same he declareth on Earth by his reconciling Ministers, *In foro penitentiæ*. So that as God *a hath reconciled the world to himself by Jesus Christ*, so *hath* he (saith the Apostle) *given unto us the Ministery of* this Reconciliation.

He that sent them to baptize, saying, *Go and teach all Nations, baptizing them*, &c. sent them also to remit sins, saying, b *As my Father sent me, so send I you: Whosoevers sins ye remit, they are remitted unto them*, &c. As therefore none can baptize, (though he use the same water and words) but only the lawful Minister, which Christ hath c called and authorized to this Divine and Ministerial Function: so though others may comfort with good words, yet none can *d* absolve from sin, but only those, to whom Christ hath e commitred the Holy Ministry and Word of Reconciliation: and of their Absolution Christ speaketh, f *He that heareth you, heareth me*. In a doubtful title, thou wilt ask the counsel of thy skilful Lawyer; in peril of sickness, thou wilt know the advice of thy learned Physician: and is there no danger in dread of Damnation, for a sinner to be his own Judge?

*Lib. 3 Instit. cap. 4. sect. 12.

Judicious g *Calvin* teacheth this point of Doctrine most plainly: *Etsi omnes mutuo nos debeamus consolari*, &c. Al-

Although (saith he) we ought to comfort and confirm one another in the confidence of Gods mercy; yet we see that the Ministers are appointed as witnesses and Sureties to ascertain our Consciences of the Remission of sins: Insomuch, as they are said to remit sins, and to loose Souls. Let every faithful man therefore remember, that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that Remedy which is offered unto him by the Lord, to wit, that (for the easing of his Conscience) he makes private Confession of his sins unto his Pastor; and that he desires his private Endeavour for the Application of some Comfort unto his Soul: Whose Office it is (both publickly and privately) to Administer Evangelical Consolation to Gods people.

Beza highly [a] commendeth this practice; and *Luther* saith, That he had rather loose a thousand Worlds, than suffer private Confession to be thrust out of the Church. Our Church hath ever most [b] soundly maintained the truth of this Doctrine; but most justly abolished the Tyrannous and Antichristian abuse of Popish Auricular Confession, which they thrust upon the Souls of Christians, as an Ex-

[a] In Antitith. Papatus & Christianism. vol. 1. fol. 66. Luther tom. 6. fol. 109. & seq.

[b] Witnes our Liturgy.

D Holland absolved D. Reinolds at his death; who not being able to speak, kissed the hand wherewith he was absolved.

piatory

piatory Sacrifice, and a Meritorious satisfaction for sin; racking their Consciences to confess, when they feel no distress, and to enumerate all their sins, which is impossible; that by this means they might dive into the Secrets of all men: Which oft-times hath proved pernicious, not only to private persons, but also to publick states. But the truth of Gods Word is, that no person having received orders in the Church of *Rome*, can truly absolve a sinner. For the Keys of Absolution are two: the one is the Key of Authority, and that only * Christ hath; the other is the Key of Ministery, and this he *a* gives to his Ministers, who are therefore called *b The Ministers of Christ, The Stewards of Gods Mysteries*, The *c* Ambassadours of Reconciliation, Bishops, Pastors, Elders, *&c.* But Christ never ordained in the New Testament, any order of sacrificing Priests: neither is the name of ἱερεὺς, which properly signifieth *Sacerdos*, or sacrificing Priest, given to any Officer of Christ, in all the New Testament. Neither do we read in all the New Testament, of any, who confessed himself to a *d* Priest, but *Judas*. Neither is there any real *e* Priest in the New Testament, but only Christ. Neither is

* *Ap.* 3.7. *Mark* 2.7. *Luk.* 5 21.

a *Mat.* 16.19.

b 1 *Cor.* 4 1.

c 2 *Cor.* 5 20.

Ministerii clavis duplex est, una scientia discernendi. 1 *Cor.* 12.20. 1 *Ioh.* 4.1.

Jer. 25.19. 20.23

Alia est potestas ligandi & absolvendi. John

d *Mat.* 7 4 e *Heb.* 7 24,27,28.

there

there any part of his *a* Priesthood to be now accomplished on Earth, but that which he fulfilleth in Heaven, by making intercession for us. Seeing therefore Christ never ordained any Order of sacrificing Priests; and that *Popish* Priests scorn the name of Ministers of the Gospel, to whom only Christ committed his Keys: it necessarily followeth, that no *Popish* Priest can truly either excommunicate or absolve any sinner, or have any lawful right to meddle with Christs keys. But the Antichristian abuse of this Divine ordinance should not abolish the lawful use thereof betwixt Christians and their Pastors, in cases of distress of conscience, for which it was chiefly ordained.

a Heb. 8.4. *Heb.* 7.25.

And verily there is not any means more excellent to humble a proud Heart, nor to raise up an Humble spirit, than this spiritual conference betwixt the Pastors & the people committed to their charge. If any sin therefore troubleth thy conscience, confess it to Gods Minister; ask his counsel; and if thou dost truly repent, receive his Absolution: And then doubt not *In foro conscientiæ*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself *In foro judicii*, pronouncing them to be forgiven in heaven *Qui vos audit, me audit; he that heareth you, heareth me.* Try this, and tell me, whether thou shalt not find more ease in thy conscience than can be expressed

Luk. 10.16.

preſſed in words. Did prophane men conſider the dignity of this Divine Calling, they would the more honour the Calling, and reverence the Perſon.

The ſick man (having thus eaſed his conſcience, and received his Abſolution) may do well (having a convenient number of faithful Chriſtians joyned with him) to receive the Holy Sacrament of the Lords Supper; to encourage him in his Faith, to diſcourage the Devil in his aſſaults. In this reſpect the *a* Council of *Nice*, termeth this Sacrament, *Viaticum*, the Souls proviſion for her journey. And albeit the Lords Supper be an Eccleſiaſtical action: yet, foraſmuch as our Lord (the firſt Inſtitutor) celebrated it in a *b* private Houſe, and that *c* S. *Paul* termeth the Houſes of Chriſtians the Churches of Chriſt, and that *d* Chriſt himſelf hath promiſed *to be in the middeſt* of the Faithful, *where but two or three are gathered together in his Name*: I ſee no reaſon, but if Chriſtians deſire it (when they are not, through ſickneſs, able to come to the Church) but that they ſhould receive, and Paſtors ought to adminiſter unto them the Sacraments at Home. He ſheweth more ſimplicity than Knowledg, who thinks that this favours of a private Maſs: For a Maſs is called private, not becauſe it is ſaid in a private Houſe; but becauſe (as Biſhop *e Jewel* teacheth

a Conc. Nice. Can. 12.

b Mat. 26.18. Luk. 22.12.

c Rom. 16.5. Phile. v.2.

d Mat. 18.20.

e Jewel againſt Harding. Artic. 1 of private Maſs, fol. 4.

eth out of *a Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the Antichristian Idol of a private Mass, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, Christ his Institution is observed: Many Faithful Brethren meet together, and tarry one for another. Christ his death is remembred and shewed, and the Minister, together with the faithful, and the sick party do communicate. Master *Calvin* saith, *b* That he doth very willingly admit administring of the Communion to them that are sick, when the case and opportunity so requireth. And in *c* another place he saith, That he hath many weighty reasons to compel him not to deny the Lords Supper unto the sick. Yet I would with all Christians to use to receive often (in their Health) especially once every Month with the whole Church; for then they shall not need so much to assemble their Friends upon such an occasion, nor so much to be troubled themselves for

a In missis privatis sufficit, si unus sit præsens, scilicet Minister, qui populi totius personam gerit. Aquin. par. 3. quæst. 82. Art. 3.

b De cœna administratione ita sentio; libenter admittendum esse hunc morem ut pueris cœlebretur communio, si mitiores & opportunas

ferret Epist. 51. c Cur certam rationis non arbitrer, multis & gravibus usum impetrandi Epist. 86. 8.

want of the Sacrament. For as Mr. * *Perkins* saith very well, The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving, but it extends it self to the whole time of Mans life afterwards: the efficacy whereof did men throughly understand, they should not need to be often exhorted to receive it.

* Perkins his right way to dying well.

†Admonitio ad Pastores.

Pastores omnes hic exoratos vellem, ut in hujus controversiæ statum penitius introspiciant: nec fideles ex hac vita migrantes, & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in eis adimpleatur lamentatio; a *Parvuli panem petunt, & non sit qui frangat eis.*

a Lam. 4. 4.

As therefore when a wicked Liver dieth, he may say unto death, as *Ahab* said to *Eliah*, b *Hast thou found me, O mine Enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face; he may say of death, as *David* said of *Ahimaaz*, c Let him come and welcome, for c *he is a good man, and cometh with good tydings*: He is the Messenger of Christ and bringeth unto me the joyful News of Eternal Life. And as the Red Sea was a Gulf to drown the *Egyptians* to Destruction; but a passage to the *Israelites*, to convey them to *Canaans* possession: so death to the wicked, is a sink to Hell and Condemnation; but to the godly, the Gate to Everlasting life and Salvation. And one day of abhorred death will make an amends

b 1 Kings 21. 20.

c 2 Sa. 18. 27.

Ut moriare felius, vivere discipie dum summum bonum sit bonum semper exhorrere vitæ exitium.

mends for all the sorrows of a bitter life.

When therefore thou perceivest thy Soul departing from thy body, pray, with thy tongue, if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

A Prayer at the yielding up of the Ghost. Joh. 1.29. Luke 18.13. Acts 7.59.

O Lamb of God, which by thy bloud hast taken away the sins of the world; *Have mercy upon me a sinner, Lord Jesus receive my Spirit.* Amen.

When the sick party is departing, let the faithful that are present kneel down and commend his Soul to God, in these or the like words.

O Gracious God, and merciful Father, who art *our refuge and strength, and a very present help in trouble*; lift up the light of thy favourable countenance at this instant upon thy Servant, that now cometh to appear in thy presence: wash away, good Lord, all his sins, by the Merits of Christ Jesus bloud, that they may never be laid to his charge. Increase his Faith, preserve and keep safe his Soul from the danger of the Devil, and his wicked Angels. Comfort him with thy Holy Spirit: cause him now to feel that thou art his loving Father, and that he is thy Child by Adoption and Grace. Save, O Christ, the price of

Psal. 46.1. Psal. 80.3. 1 Joh. 1.7.

thine own bloud; and suffer him not to be lost, whom thou hast bought so dearly. Receive his Soul, as thou didst the penitent Thief, into thy Heavenly Paradise. Let thy blessed Angels conduct him thither, as they carried the soul of *Lazarus*: and grant unto him a joyful Resurrection at the last day. O Father, hear us for him, and hear thine own Son, our only Mediator, that sits at thy right hand, for him and us all; even for the Merits of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his Soul into thy fatherly hands, in that blessed Prayer, which our Saviour hath taught us in all times of our troubles to say unto thee:

Rom. 8.34.

Our Father, &c.

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE Practice of Piety in dying for the Lord, is termed Martyrdome.

1 Cor. 13. 3. Sanguis Martyrum semen Eccle. siæ. a Martyres ne. epe. runt non dede. runt coronas; Leo. Martyrio coronatus, Eus. usually.

Martyrdome is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death, to invite many, and to confirm all, to imbrace the truth thereof. To this kind of death, Christ hath promised a *a* Crown:

a Be

a *Be thou faithful unto the death, and I will give thee the crown of life.* Which promise the Church so firmly believeth, that they nermed Martyrdome it self, a Crown: And God, to animate Christians to this excellent prize, would, by a prediction, that *Stephen* the first Christian Martyr, should have his name of a Crown.

a *Dos toi tonstephanon tes zoes, Apoc.* 2.10.

Of Martyrdome there are three kinds.

1. *Sola voluntate*, in will only: as *a Iohn* the Evangelist, who (being boyled in a Cauldron of Oyl) came out rather anointed than sod, and died of old age at *Ephesus*.

Bern. Serm in fest Innoc. a Frid. Nause. in vit. Iohan. Florent hist ad An. 59. *Mar.*

2 *Solo opere*, in deed only: as the Innocents of *Bethlehem*.

2.16.

3. *Voluntate & opere* both in will and deed: as in the Primitive Church, *Stephen, Polycarpus, Ignatius, Laurentius, Romanus, Antiochianus*, and housands. And in our days, *b Cranmer, Latimer, Hooper, Ridley, Farrar, Bradford, Philpot, Sanders, Glover, Taylor*, and others innumerable: whose fiery zeal to Gods truth, brought them to the flames of Martyrdome, to seal Christs Faith. It is not the cruelty of the death, but the *c* Innocency and Holiness of the Cause, that maketh a Martyr. Neither is an Erronious Conscience a sufficient Warrant to suffer Martyrdome; because Science in Gods word must direct Conscience

Act. 7.58, &c.

b Acts and Monuments.

c 1 Pet. 2.19. Causa non passio facit Martyrem. Aug. Epist. 61. Non mortes, sed mores, D. Boys, Tho. Aquin. 3.2. quæ. 124. art. 6.

in mans Heart. For they who killed the Apostles, in their erronious Consciences, *a* thought they did God good service: and *b Paul* of zeal breathed out slaughters against the Lords Saints. Now whether the cause of our Seminary Priests and Jesuites be so Holy, True, and Innocent, as that it may warrant their Consciences to suffer death, and to hazard their Eternal Salvation thereon; let *c Pauls* Epistle written to the ancient Christian *Romans*, (but against our new Antichristian *Romans*) be judge. And it will plainly appear, that the Doctrine which S. *Paul* taught to the ancient Church of *Rome*, is *ex diametro*, opposite in 16. fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For S. *Paul* taught the Primitive Church of *Rome*.

a Iob. 16.2.
b Act. 9.1. Phil. 3.6.
c Epistola ad Romanos, is now Epistola in Romanos.

1. That our Election is of Gods free grace, and not *ex operibus prævisis*, Rom. 9.11. Rom. 11.5, 6.

2. That we are justified before God by faith only, without good works, Rom. 3.20, 28. Rom. 4. 2, &c. Rom. 1.17.

3. That the good works of the regenerate, are not of their own condignity meritorious, nor such as can deserve Heaven. Rom. 8.18. Rom. 11.6. Rom. 6.23.

4. That those Books only are Gods Oracles and Canonical Scriptures, which were committed to the custo-

dy

die and credit of the *Iews*, *Rom.3.2. Rom.1,2. Rom.16.26.* such were never the *Apocrypha*.

5. That the Holy Scriptures have Gods authority. *a Rom.9.17. Rom.3.4. Rom 11.32.* conferred with *Gal. 3.22.* Therefore above the authority of the Church.

6. That all, as well Laity as Clergy, that will be saved, must familiarly read or know the Holy Scriptures, *Rom.15 4. Rom 10 1,2,3 Rom.16.26.*

7. That all Images made of the true God are very *b* Idols, *Rom.1.23.* and *Rom. 2.22.* conferred.

8. That to bow the Knee religiously to an Image, or to worship any creature is meer Idolatry, *Rom.11.4.* and a lying service, *Rom.1.25.*

9. That we must not pray unto any, but to God only, in whom we believe, *Rom.10.13,14. Rom 8.15,27.* therefore not to Saints and Angels.

10. That Christ is our only Intercessor in Heaven, *Rom.8.34. Rom.5.2.*

11. That the only Sacrifice of Christians, is nothing but the spiritual sacrificing of their souls and bodies to serve God in Holiness and Righteousness, *Rom 12.1. Rom. 15.16.* therefore no real sacrificing of Christ in the Mass.

12. That the religious worship called *dulia*, as well as *latria*, belongeth to God alone, *Rom 1 9. Rom.12.11. Rom. 16 18.* conferred.

13. That all Christians are to pray

a Note that the Scripture saith, God saith, and the Scripture concludeth, is all one with Paul.

b Hæc idola. Having reference to what he spake before, *Rom. 1.23.* of Images.

unto God in their own native Language, *Rom* 14 11.

14. That we have not of our selves, in the state of corruption, freewill unto good, *Rom.*7.18,&c *Rom.*9.16.

15. That Concupiscence in the Regenerate, is sin, *Rom.*7.7,8,10.

16 That the Sacraments do not confer grace *ex opere operato*, but sign and seal that it is conferred already unto us, *Rom* 4 11,12. *Rom.*2.28,29

17. That every true believing Christian may in this life be assured of his Salvation, *Rom* 8 9,16,35 &c.

18. That no man in this life, since *Adams* fall, can perfectly fulfill the Commandements of God, *Rom.*7.10, &c. *Rom* 3.19,&c. *Rom* 11 32.

19. That to place Religion in the difference of Meats and Days, is superstition, *Rom.* 14. 3, 5, 6, 17, 23.

20. That the imputed righteousnes of Christ, is that only that makes us just before God, *Rom.*4 9,17,21.

21. That Christs flesh was made of the Seed of *David*, by Incarnation: not of a Wafer Cake, by Transubstantiation, *Rom* 1.3.

22. That all true Christians are Saints, and not those whom the Pope only doth canonize, *Rom* 8.27. *Rom.* 15 31. *Rom.* 16 2 and 15. *Rom* 15.25.

23. That *Ipse*, Christ, the God of peace; and not *Ipsa*, the Woman, should bruise the Serpents head, *Rom.* 16. 20.

24 That every soul must of conscience

ence be subject and pay tribute to the Higher powers; that is, the Magistrates which bear the sword, *Rom.13. 1,2,&c.* and therefore the *Pope* and all Prelates must be subject to their Emperours, Kings, and Magistrates, unless they will bring damnation upon their Souls, as Traytors, that resist God and his Ordinance, *Rom.*13.2.

25. That *a Paul* (not *Peter*) was ordained by the grace of God, to be the chief Apostle of the *Gentiles*, and consequently of *Rome*, the chief City of the *Gentiles*, *Rom. 15.15, 16, 19, 20, &c. Rom.*1.13. *Rom.*16.4.

a It seems by Rom. 15.20, 29. and the whole last Chapter, that the Christians who were in *Rome* before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his Helpers, vers. 3. 9. Kinsmen, vers 7. 11. Fellow-Prisoners, vers. 7. the first fruits of Achaias where he had preached, ver. 5. all familiar to him and to Tertius, who writ the Epistle, ver. 22. And therefore they came so joyfully to meet Paul at Appii forum, hearing that he was coming towards Rome Acts 28.15.

26. That the Church of *Rome* may Err, and fall away from the true faith, as well as the Church of *Jerusalem*, or any other particular Church, *Rom* 11. 20, 21, 22.

And seeing the new upstart Church of *Rome* teacheth in all these, and in innumerable other points clean contrary to that which the Apostles taught the Primitive *Romans*; let God and this Epistle judge betwixt them and us, whether of us both stands in the true ancient Catholick Faith, which the Apostle taught the old *Romans*. And whether we have not done well to depart from them,

so far as they have departed from the Apostles Doctrine. And whether it be not better to return to Saint *Pauls* truth, than still to continue in *Romes* Errour. And if this be true; then let Jesuites and Seminary-Priests take heed and fear, lest it be not Faith, but Faction; not truth, but Treason; not Religion, but Rebellion, beginning at *Tyber*, and ending at *Tyburn*, which is the cause of their deaths. And being sent from a troublesome Apostatical Sea, rather than from a peaceable Apostolical Seat, because they cannot be suffered to perswade Subjects to break their Oaths, and to with-draw their Allegiance from their Soveraign, to raise Rebellion, to move Invasion, to stab and poyson Queens, to kill and murder Kings, to blow up whole States with Gun-powder; they desperately cast away their own bodies to be hanged & quartered: and (their souls saved, if they belong to God) I with such honour to all his Saints that sends them. And I have just cause to fear, that the miracles of *Lipsius* two Ladies, *Blunstons* Boy, *Garnets* Straw, and the Maids fiery Apron, will not suffice to clear, that these men are not Murtherers of themselves, rather than Martyrs of Christ.

Psal. 149. 9.

And with what Conscience can any *Papist* count *Garnet* a Martyr; when his own Conscience forced him to confess, that it was for

* Trea-

*Treason, & not for Religion that he died? But if the Priests of such a Gun-powder Gospel be Martyrs; I marvel who are Murtherers? If they be Saints, who are *Scythians*? And who are *Canibals*, if they be Catholicks?

But leaving these, if they will be filthy, to their filthiness still; let us (to whose fidelity the Lord hath committed his true faith, as a precious *a depositum*) pray unto God, that we may lead a holy life, answerable to our holy faith, in piety to Christ and *b* obedience to our King: that if our Saviour shall ever *c* count us worthy that honour to suffer Martyrdom for his Gospels sake; be it by open burning at the stake, as in Q. *Maries* days; or by secret murthering, as in the Inquisition-house; or by outragious massacring, as in the *Parisian* Mattens; in being blown up with Gun-powder, as was intended in the Parliament house; we may have grace to pray for the assistance of his Holy spirit, so to strengthen our frailty, & to defend his cause, as that we may seal with our deaths the Evangelical truth which we have professed in our lives: That in the days of our lives we may be *d* blessed by his word; in the day of death, be *e* blessed in the Lord; and in the day of Judgment, be the *f* blessed of his Father. *g* Even so grant, Lord Jesus. *Amen*.

* Ut Alexandri caulatii, qui illam scire cupiunt; attestatus judicatus est Ephesi ab Acmilio Frontino Proconsule non propter professionis nomen, sed propter perpetrata latrocinia, cum jam esset prævaricator, & proditor. Euseb. Hist. Eccl. lib 5. cap. 18.

a 1 Tim. 6 20. b Prov. 24. 21. 1 Pet. 2 17. c Act. 5. 41. d Luk. 11 28. e Apo. 14. 13. f Mat. 25 34. g Apo. 22 20.

A Divine Colloquie between the Soul and her Saviour, concerning the effectual merits of his dolorous Passion.

Soul.

LOrd, wherefore didst thou wash thy Disciples feet?

Christ. To teach thee how thou shouldest prepare thy self to come to my supper.

S. Lord, why shouldest thou wash them *a* thy self?

a Joh. 13. 14. C. To teach thee Humility, if thou wilt be my Disciple

S. Lord, wherefore didst thou before thy death *b* institute thy last Supper?

b Luk. 22 19. C. That thou mightest the better remember my Death, and be assured that all the merits thereof are thine.

S. Lord wherefore wouldest thou go to such a place where *c Judas* knew

c Joh. 18. 2. to find thee?

C. That thou mightest know that I went as willingly to suffer for thy sin, as ever thou wentest to any place to commit a sin.

S. Lord, wherefore wouldest thou

John 7. 1. begin thy Passion in a Garden?

C. Because that in a Garden thy sin

Gen. 3 3. took first beginning

S Lord wherefore did thy three select Disciples *d* fall so fast asleep, when

d Mat. 26. 40. thou beganst to fall into thy agony?

C To shew that I alone wrought the

Isa. 63. 3. work of thy Redemption.

S Lord,

S. Lord, why were there ſo many plots and ſnares laid for thee? *Mat.* 26. 4.

C. That I might make thee to eſcape all the ſnares of thy Ghoſtly Hunter. *Pſal.* 91. 3.

S. Lord, why wouldſt thou ſuffer *Iudas* (betraying thee) to kiſs thee? *Mat.* 26. 49.

C. That by enduring the words of diſſembling Lips, I might there begin to expiate ſin, where Satan firſt brought it into the World. *Gen.* 3. 4, 5.

S. Lord, why wouldeſt thou be ſold for thirty pieces of ſilver? *Mat.* 27. 3.

C. That I might free thee from perpetual Bondage.

S. Lord, why didſt thou pray with ſuch ſtrong crying and tears? *Mat.* 26. 39.

C. That I might quench the fury of Gods Juſtice, which was ſo fiercely kindled againſt thee. *Heb.* 5. 7.

S Lord, why waſt thou ſo afraid, and caſt into ſuch an Agony? *Luk.* 22. 44

C. That ſuffering the wrath due to thy ſins, thou mighteſt be more ſecure in thy death, and find more comfort in thy croſſes.

S. Lord, wherefore didſt thou pray ſo oft, and ſo earneſtly, that the Cup might paſs from thee? *Mat.* 26. 39, 42. 44

C. That thou mighteſt perceive the horror of that curſe and wrath, which being due to thy ſins, I was then to drink and endure for thee. *Gal.* 3. 13.

S. Lord, wherefore didſt thou after thy wiſh, ſubmit thy will to the will of thy Father? *Mat.* 26. 42.

C. To teach thee what thou ſhouldſt

do

do in all thy afflictions: and how willingly thou ſhouldeſt yield to bear with patience that Croſs, which thou ſeeſt to come from the juſt hand of thy Heavenly Father,

Luk. 22 44 S Lord, wherefore didſt thou ſweat ſuch drops of Water and Bloud?

Luk. 22 54. C. That I might cleanſe thee from thy ſtains and bloudy ſpots.

Mat. 5.25. S. Lord, why ſhouldeſt thou be taken, when thou mighteſt have eſcaped thine Enemies?

Mat. 22.13. C. That thy ſpiritual enemies ſhould not take thee, and caſt thee into the priſon of utter darkneſs.

S. Lord, wherefore wouldeſt thou be forſaken of all thy Diſciples?

Mat. 26.56. C. That I might reconcile thee unto God, of whom thou waſt forſaken for thy ſins.

S. Lord, wherefore wouldeſt thou

Iohn 18.8. ſtand to be apprehended alone?

C. To ſhew thee that my love of thy Salvation was more than the love of all my Diſciples.

Mark 14.51, 52. S. Lord, wherefore was the young man caught by the Souldiers, and unſtript of his Linnen, who came out of his bed, hearing the ſtir at thy apprehenſion and leading to the High Prieſt?

C. To ſhew the outrage in apprehending me, and my power in preſerving out of their outragious hands, all my Diſciples, who otherwiſe had been worſe handled by them, that was that young man.

S. Lord,

S. Lord, wherefore wouldeſt thou be bound? Mat. 27.2.

C. That I might looſe the cords of thine Iniquities.

S. Lord, why waſt thou denied of *Peter*? Luk. 22.57.

C. That I might confeſs thee before my Father, and thou mighteſt learn, that there is no truth in man, and that Salvation proceeds of my meer Mercy.

S. Lord, wherefore wouldeſt thou bring *Peter* to Repentance by the crowing of a Cock? Luk. 22.60.

C. That none ſhould deſpiſe the means which God hath appointed for their Converſion, though they ſeem never ſo mean.

S. Lord, wherefore didſt thou at the Cock crowing turn and look upon *Peter*? Luk. 22.61.

C. Becauſe thou mighteſt know, that without the help of my grace, no means can turn a ſinner unto God, when he is once fallen from him.

S. Lord, wherefore waſt thou covered with a Purple Robe? Iohn 19.5.

C. That thou mighteſt perceive that it was I that did away thy Scarlet ſins. Iſa. 1 18.

S. Lord, wherefore wouldſt thou be crowned with Thorns? Mat. 27.29.

C. That by wearing Thorns, the firſt fruits of the curſe, it might appear, that it is I which take away the ſins and curſe of the world, and crowns thee with the crown of life and glory. 1 Pet. 5.

S. Lord,

Apo. 2.10. S Lord, why *a* was a Reed put into thine hand?

a Mat. 27.29. C. That it might appear that I came not *b* to break the bruised Reed.

b Mat. 12 20. S. Lord, wherefore *c* wast thou mocked of the *Iews*?

c Mat. 27.29. *Iudg.* 16.25. C. That thou mightest insult over Devils, who otherwise would have mocked thee, as the *Philistims* did *Sampson*.

Mat. 27.30. S Lord, wherefore wouldst thou have thy blessed face defiled with Spittle?

C. That I might cleanse thy face from the shame of sin.

Mark 14 65. S. Wherefore Lord, were thine eyes hood-winckt with a veil?

C That thy spiritual blindness being removed, thou mightest behold the face of my Father in Heaven.

Mat. 27.30. S. Lord, wherefore did they buffet thee with fists, and beat thee with staves?

C. That thou mightest be freed from the streaks and tearings of infernal fiends.

Mat. 27 39. *d Ioh.* 19.1. *Isa.* 53.2. S. Lord, wherefore wouldst thou be reviled?

C. That God might speak peace unto thee by his Word and Spirit.

Mat. 13.43. *e Mat.* 22.30. S. Lord, wherefore was thy face *d* disfigured with blows and bloud?

C. That thy face might shine glorious, as the *e* Angels in Heaven.

f Ioh. 19.1. S. Lord, wherefore wouldst thou be so cruelly *f* scourged?

C. That thou mightest be freed from

from the ſting of conſcience, and whips of everlaſting torments.

S. Lord, wherefore wouldſt thou be arraigned at *Pilates* Bar? *Mark* 14.53.

C. That thou mighteſt at the Laſt-day be acquitted before my Judgment-Seat. *Luk.* 23.2.

S. Lord, wherefore wouldſt thou be falſly accuſed? *Mat.* 27.2.

C That thou ſhouldſt not be juſtly condemned. *aIoh.* 19.11.

S. Lord, wherefore waſt thou turned over to be condemned by a ſtrange Judge? *b Tit.* 3.1.

C. That thou being redeemed from the Captivity of a Helliſh Tyrant, mighteſt be reſtored to God, whoſe own thou art by right. *Rom.* 13.1. *1 Pet.* 2.13.

S. Wherefore, O Chriſt, didſt thou *a* acknowledg, that *Pilate* had power over thee from above? *14. c Luk.* 23.1,2

C. That Antichriſt, under pretence of being my Vicar, ſhould not *b* exalt himſelf above all Principalities and Powers. *Iohn* 19.12, &c. **Note well.*

S. Lord, Why wouldſt thou *c* ſuffer thy Paſſion under *Pontius Pilate*, being a *Roman* Preſident to *Caſar* of *Rome*? *dApo.* 18.8.

C. * To ſhew that the *Caſarian*, and *Pontifician* policy of *d Rome*, ſhould chiefly perſecute my Church, and crucifie me in my members. *Apoc.* 17.5, 6, &c. *e Ioh.* 19.16.

S But why Lord, *e* wouldſt thou be condemned? *Luk.* 23.24.

C. That the *f* Law being condemned in me, thou mighteſt not be condemned by it. *f Rom.* 8.3.

S. But

S. But why wast thou condemned,
a Mat. 27.24. seeing a nothing could be proved a-
gainst thee?

Iohn 19.6. C. That thou mightest know, that
it was not for my fault, but for thine
b Mat. 27.33. that I suffered.

S. Lord, wherefore wast thou b led
Heb. 13.12. to suffer out of the City?

C. That I might bring thee to rest
in the Heavenly City.

c Luk. 23.26. S. Lord, why did the *Jews* c compel
Symon of *Cyrene*, coming out of the
Mat. 27.32. field, to carry thy Cross?

C. To shew the weakness whereun-
to the burthen of thy sins brought
me: and what must be every Christi-
ans case, which goeth out of the field
of this World, toward the Heavenly
Ierusalem.

Iohn 19.23. S. Lord, why wast thou unstripped of
thy garments?

C. That thou mightest see how I
forsook all to redeem thee.

Luk. 23. S. Lord, wherefore wouldst thou be
lift up upon a Cross?

C. That I might lift thee up with
me to Heaven.

Luk. 23.33. S. Lord, wherefore didst thou hang
upon a cursed Tree?

C. That I might satisfie for the sin
committed in eating the forbidden
Gen. 2.17. fruit of a Tree.

S. Lord, wherefore wouldst thou
Luk. 23.33. hang between two Thieves?

C. That thou, my dear Soul, might-
est have place in the midst of Heaven-
ly Angels.

S. Lord,

S. Lord, wherefore were thy Hands and Feet nailed to the Croſs? *Pſal.* 22.16.

C. To enlarge thy hands to do the works of Righteouſneſs: and to ſet my feet at liberty, to walk in the ways of peace. *Iohn* 20.25.

S. Lord, wherefore did they crucifie thee in *Golgotha*, the place of dead mens Sculs? *Mat.* 27.33.

C. To aſſure thee, that my death is life unto the dead.

S. Lord, why did not the Souldiers divide thy ſeamleſs Coat? *Iohn* 19.24.

C. To ſhew that my Church is one, without rent of Schiſme?

S. Lord, wherefore didſt thou taſte vinegar and Gall? *Mat.* 27.34.

C. That thou mighteſt eat the bread of Angels, and drink the water of life.

S. Lord, why ſaidſt thou upon the Croſs, *a* It is finiſhed? *a Iohn.*

C. That thou mighteſt know, that by my death the *b* Law was fulfilled, and thy Redemption effected. 19 30. *Rom.* 10.4.

S. Lord, why didſt thou *c* cry out upon the Croſs; My God, my God, why haſt thou forſaken me? *b 2 Cor.* 3.13. *Iohn* 19.28.

C. Leſt thou being forſaken of God, ſhouldſt have been driven to cry in the pains of Hell, Wo and alas, for evermore. *c Mat.* 27.46.

S. Lord, wherefore was there ſuch a general darkneſs when thou didſt ſuffer and cry out on the Croſs? *Mat.* 27.45

C. That thou mighteſt ſee an Image of thoſe Helliſh pains which I ſuffered, to deliver thee from the endleſs

pains

2 Pet. 2.4. pains of Hell, and *a* everlasting chain of darkness.

Iude v.6. S. Lord, *b* why wouldst thou have thine arms nailed abroad?

b Ioh. 19 23. C. That I might embrace thee more lovingly, my sweet Soul.

c Luk. 23.43. S. Lord, *c* how did the Thief that never wrought good before, obtain Paradise upon so short Repentance?

C. That thou maiest see the power of my death, to forgive them that repent, that no sinner needs despair.

d Luk. 23 39. S. Lord, *d* why did not the other Thief which hanged as near thee, obtain the like mercy?

e Rom. 9.18, 22. C Because *e* I leave whom I will, to harden themselves in their lewdness to destruction; that all should fear, and none presume.

f Mat. 27.50. S. Lord, *f* wherefore didst thou cry with such a loud and strong voice in yielding up the Ghost?

g Ioh. 10.18. C. That *g* it might appear that no man took my life from me, but that I laid it down of my self.

h Luk. 23.46. S Lord, *h* wherefore didst thou commend thy soul into thy Fathers hands?

i Iohn 13.1. C. To *i* teach thee what thou should'st do, being to depart this life.

k Mat. 27. 51. S. Lord, *k* wherefore did the veil of the Temple rend in twain at thy death?

l Eph. 2 14. Heb. 10. 19, 20. C. To *l* shew that the Levitical Law should be no longer a partition-Wall between *Iews* and *Gentiles*: and that the way to Heaven is now open to all Believers.

S. Lord,

S. Lord, a Wherefore did the Earthquake and the Stones cleave at thy death? a Mat. 27.51. b Joh. 19.32, 33. Exod. 12.46. Psal. 24.11. Zach. 12.10.

C. For Horrour to bear her Lord lying: and to upbraid the cruel hardness of sinners Hearts.

S. Lord, b Wherefore did not the Souldiers break thy Legs, as they did the Thieves who hanged at thy right and left Hand?

C. That thou mightest know, that they had not power to do any more unto me, than the Scripture had foretold, that they should do, and I should suffer to save thee.

S. Lord, Wherefore was thy side opened with a Spear? John 19.31.

C. That thou mightest have a way to come nearer my Heart.

S. Lord, Wherefore ran there out of thy precious side Bloud and Water? John 19 34.

C. To assure thee, that I was slain indeed, seeing my Heart-bloud gushed out, and the a Water which compassed my Heart, flowed forth after it: which once spilt, man must needs die.

S. Lord, Wherefore ran the bloud first by b it self, and the Water afterwards by it self, out of thy blessed wound?

C. To assure thee of two things: 1. That by my bloud-shedding Justification and Sanctification were effect-

a There is about mans heart a skin called Pericardium, containing water, which cools and moystens the heart, lest it should be scorched with continual motion. This skin once pierced, man cannot live. Columb. Anatom. lib. 7. Hor. de nat. human. lib. 1. Exerc. 8. §. 5. b 1 John. 5. 6.

ed to save thee: 2. That my Spirit by the conscionable use of the Water Baptisme, and bloud of the Eucharist will effect in thee Righteousnes and Holines, by which thou shalt glorifie me.

aMat. 27.52. S. Lord, a Wherefore did the graves open at thy death?

C. To signifie that Death, by my Death, had now received his Deaths wound, and was overcome me.

bMat. 27.60 S. Lord, b Wherefore wouldst thou be buried?

cMat. 27.56. C. That thy sins might never rise up to Judgment against thee.

Ioh. 19.39, 40. S. Lord, c Wherefore wouldst thou be buried by two such Honourable Senators, as d Nicodemus and Ioseph of Arimathea?

C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

Iohn 19.4. Mat. 27.60. S. Lord, Wherefore wast thou buried in a new Sepulchre wherein was never man laid before?

C. That it might appear that I, and not another, arose: and that by mine own power, not by anothers vertue

2 Kin. 13 21. like him who revived at the touching of Elishaes bones.

Mat. 28.6. S. Lord, Wherefore didst thou raise up thy Body again?

Rom. 4 35. C. That thou maiest be assured that thy sins are discharged, and that thou art justified.

Mat 27.52, 53. S. Lord, Wherefore did so many bodies of thy Saints (which slept

arise

rise at thy Resurrection?

C. To give an assurance, that all the Saints shall arise, by the vertue of my Resurrection, at the last day. *Act.* 17. 31.

S. Lord, What shall I render unto thee for all these benefits? *Psal.* 116. 11.

C. Love thy Creator, and become a new Creature. *Gal.* 6. 15.

The Souls Solilequy, ravished in contemplation of the Passion of our Saviour.

WHat hast thou done, O my sweet Saviour, and aye-blessed Redeemer, that thou wast thus betrayed of *Judas*, sold of the *Jews*, apprehended as a Malefactor, and led bound as a Lamb to the slaughter? What evil hast thou committed, that thou shouldst be thus openly arraigned, accused falsly, and unjustly condemned before *Annas* and *Caiphas*, the Jewish Priests, at the Judgment-Seat of *Pilate* the *Roman* President? What was thine offence? or to whom didst thou ever wrong? that thou shouldst be thus pittifully scourged with whips, crowned with thorns, scoffed with flowts, reviled with words, buffetted with fists, and beaten with staves? O Lord, what didst thou deserve, to have thy blessed face spit upon, and covered as it were with shame? to have thy Garments parted, thy hands and feet nailed to the Cross?

To

To be lifted up upon the curſed Tree
to be crucified among Thieves, and
made to taſte gall and vinegar? and in
thy deadly extremity, to endure ſuch
a Sea of Gods wrath, that made thee
to cry out, as if thou hadſt been for-
ſaken of God thy Father? yea, to have
thy Innocent Heart pierced with a
cruel ſpear, and thy precious bloud to
be ſpilt out before thy bleſſed Mo-
thers eyes; Sweet Saviour, how much
waſt thou Tormented to endure all
this, ſeeing I am ſo much amazed but
to think upon it! I inquire for thine
offence, but I can find none in thee
1 Pet. no, not ſo much as guile to have been
2. 22. found in thy mouth. Thine enemies
are challenged; and none of them
1 John dare rebuke thee of ſin: thine Accu-
1. 46. ſers (that are ſuborned) agree not in
their Witneſs: The Judge that con-
demns thee, openly cleareth thine
Mat. Innocency; his Wife ſends him word
27. 19. that ſhe was warned in a Dream
that thou waſt a juſt man; and there-
fore ſhould take heed of doing injuſ-
tice unto thee: The *Centurion* that
executes thee, confeſſeth thee of all
truth, to be both a juſt man, and the
very Son of God. The Thief that
hanged with thee, juſtifieth thee: that
thou haſt done nothing amiſs. What
is the cauſe then, O Lord, of this thy
cruel Ignominy, Paſſion, and Death?
I, O Lord, I am the cauſe of theſe thy
ſorrows: my ſins wrought thy ſhame:
thine Iniquities are the occaſion of
them

and thy injuries. I have committed the d in fault, and thou art plagued for the such offence: I am guilty, and thou art the arraigned: I committed the sin, and for thou sufferedst the death: I have done ave the crime, and thou hangedst on the h Cross. Oh the deepness of Gods d to love? Oh the wonderful disposition Mo of heavenly grace! Oh the unmeasur- uch able measure of Divine Mercy! The al wicked transgresseth, and the just is bu punished: the guilty is let escape, and in the Innocent is arraigned: the male- ee factor is acquitted, and the harmless een condemned: what the evil Man de- ies serveth, the good Man suffereth: the em servant doth the fault, the Master en- cu dures the stroaks. What shall I say? : i Man sinneth, and God dyeth. O Son on of God! Who can sufficiently express in thy love? or commend thy pitty? or : d extol thy praise? I was proud, and m thou art humbled. I was disobedient, re and thou becamest obedient, I did eat ju the forbidden fruit, and thou didst a hang on the cursed Tree. I played the f glutton, and thou didst fast. Evil Con- h cupiscence drew me to eat the plea- a sant Apple; and perfect charity led a hee to drink of the bitter cup. I a flayed the sweetness of the Fruit, h nd thou didst taste the bitterness of n the Gall. Foolish *Eve* smiled, when I h laughed: but blessed *Mary* wept, when thy heart bled and dyed. O my God, o here I free thy goodness and my bad- ness: thy Justice and my Injustice:

the impiety of my flesh, the piety o
thy nature. And now, O blessed Lord
that thou hast endured all this fo
my sake. What shall I render unto
thee for all thy benefits bestowed up
on me, a sinful Soul? Indeed Lord
I acknowledg, that I owe to thee al
ready for my Creation, more than I
am able to pay; for I am in that re-
spect bound, with all my powers and
affections to love and to adore thee.
If I owed my self unto thee, for gi-
ving me my self in my creation; what
shall I now render unto thee, for gi-
ving thy self for me to so cruel a
Death, to procure my Redemption?
Great was the benefit, that thou
wouldst create me of nothing; bu
what tongue can sufficiently expres
the greatness of this grace, that thou
didst redeem me with so dear a price
when I was worse than nothing?
Surely, O Lord, if I cannot pay the
thanks which I owe thee; (and who
can pay thee, who bestowest th
graces without either respect of me-
rit, or regard of measure?) it is the
abundance of thy blessings that make
me such a Bankrupt; that I am so
far unable to pay the principal, tha
I cannot possibly pay so much as the
interest of thy love.

But, O my Lord, thou knowest, tha
since the loss of thine Image, (by the
fall of my first unhappy Parents) I
cannot love thee with all my might
and my mind, as I should: therefor

as thou didst first cast thy love upon me, when I was a Child of wrath, and a lump of the lost and condemned World; so now, I beseech thee, shed abroad thy love by thy Spirit through all my faculties and affections: that though I can never pay thee in that measure of love which thou hast deserved, yet I may endeavour to repay thee in such a manner, as thou vouchsafest to accept in mercy; that I may in truth of heart love my Neighbour for thy sake, and love thee above all, for thine own sake. Let nothing be pleasant unto me, but that which is pleasing unto thee. And, sweet Saviour, suffer me never to be lost or cast away, whom thou hast bought so dearly with thine own most precious bloud. O Lord let me never forget thine infinite love, and this unspeakable benefit of my Redemption: without which, it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assistance of thy Holy Spirit; suffer me, O Heavenly Father, who art the Father of Spirits, in the mediation of the Son, to speak a few words in the Ears of my Lord. If thou, O Father, despisest me for mine Iniquities, as I have deserved; yet be merciful unto me for the Merits of thy Son, who so much for me hath suffered. What if thou seest nothing in me but misery, which might move

anger and paſſion? Yet behold the merits of thy Son, and thou ſhalt ſee enough to move thee to Mercy and Compaſſion. Behold the myſtery of his Incarnation, and remit the miſery of my tranſgreſſion: And as oft as the Wounds of thy Son appear in thy ſight; Oh, let the woes of my ſins be hid from thy preſence. As oft as the redneſs of his bloud gliſters in thine eyes; Oh let the gultineſs of my ſins be blotted out of thy Book. The Wantonneſs of my fleſh provoked thee unto wrath: Oh, let the chaſtity of his fleſh perſwade thee unto Mercy: That as my fleſh ſeduced me to ſin, ſo his fleſh may reduce me unto thy favour. My diſobedience hath deſerved a great revenge, but his obedience merits a greater weight of mercy: for what can man deſerve to ſuffer, which God made man cannot merit to have forgiven? When I conſider the greatneſs of thy Paſſion, then do I ſee the trueneſs of that ſaying, that Jeſus Chriſt came into the World to ſave the chiefeſt ſinners. Dareſt thou then, O *Cain*, ſay, that thy ſins are greater, than may be forgiven? Thou lieſt like a Murtherer. The mercies of one Chriſt, are able to forgive a whole World of *Cains*, if they will believe and repent. The ſins of all ſinners are finite, the mercies of God are infinite. Therefore, O Father, for the bitter death and bloudy paſſion ſake, which thy Son Jeſus Chriſt

Christ hath suffered for me, & I have now remembred unto thee, pardon and forgive thou unto me all my sins, and deliver me from the curse and vengeance which they have justly deserved: and through his merits, make me, O Lord, a partaker of thy mercy. It is thy mercy that I so earnestly knock for. Neither shall mine importunity cease to call and knock, with the man that would borrow the loaves, until thou arise and open unto me thy gates of grace. And if thou wilt not bestow on me the loaves; yet, O Lord deny me not the crums of thy mercy, and those shall suffice thy hungry Hand-maid.

And seeing thou requirest nothing for all thy benefits, but that I love thee in the truth of my inward heart: (whereof a new Creature is the truest outward testimony) and that it is as easie for thee to make me a new Creature, as to bid me to be such: Create in me, O Christ a new Heart, and renew in me a right Spirit: and then thou shalt see how (mortifying old *Adam* and his corrupt lusts) I will serve thee as thy new Creature, in a new life, after a new way, with a new Tongue, and new manners, with new words, and new works, to the glory of thy Name, and the winning of other sinful souls unto the Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of Hell, and tyran-

ny of the Devil. And when I am to depart this life, ſend thy Holy Angels to carry me, as they did the Soul of *Lazarus*, into thy Kingdom. Receive me then into that moſt joyful Paradiſe, which thou didſt promiſe unto the penitent Thief; which at his laſt gaſp upon the Croſs, ſo devoutly begged thy mercy and admiſſion into thy Kingdom. Grant this, O Chriſt, for thine own names ſake: to whom (as it is moſt due) I aſcribe all glory and honour, praiſe and dominion, both now and for ever. *Amen*.

FINIS.

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